THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Composed by Bishop Jebb,

In a Season of Dejection.

O THOU, whose all enlivening ray
Can turn my darkness into day;
Disperse, Great GOD, my mental gloom,
And with thyself my soul illume.
Though gathering sorrows swell my breast,
Speak but the word, and peace and rest
Shall set my troubled spirit free,
In sweet communion, LORD, with thee.
What, though in this heart-searching hour,
Thou dimm'st my intellectual power;
The gracious discipline I own,
And wisdom seek at thy bless'd throne:
A wisdom not of earthly mould,
Not such as learned volumes hold,
Not selfish, arrogant and vain,
That chills the heart and fires the brain:
But, Father of eternal light,
In fix'd and changeless glory bright,
I seek the wisdom from above,
Pure, peaceful, gentle, fervent love.
Let love divine my bosom sway,
And then my darkness will be day.
No doubts, no fears shall heave my breast,
For GOD himself will be my rest.

THE CHURCHMAN.

ROWLAND TAYLOR.

AMONG the martyrs in the reign of Queen Mary, of 'bloody' memory, was Rowland Taylor. Rowland Taylor had not the judgment of Ridley, nor the learning of Cranmer, nor the popular eloquence of Latimer, nor the fervent and laborious zeal of Gilpin. Possibly, had it not been for the story of his death, his name would not have been preserved. But the incidents connected with this event prove his character to have been cast in no common mould. He was as bold as a lion, and yet possessed of all those generous and playful traits, which even the monarch of the forest is said to exhibit, and which, by a sort of compensatory providence, are often blended in harmonious alliance with impetuosity and sternness. He is said, in the general tenor of his life, to have been the model of meek and quiet piety. However this be, it is certain that Rowland Taylor was at heart a Christian and a Protestant. To insincerity or equivocation in any of their forms and phases he was, by the very law of his nature, a total stranger. He was just the man whom neither the threats of a tyrant, nor the elements of nature, nor the mighty hand of the Pope, hurling his thunderbolts, could move for an instant, and who, if the earth should reel and fall in pieces around him, would stand fearless amid its ruins.* We do not say that he had all the dignity of moral purpose with which Horace invests his *beau ideal*, but we mean that he had a blunt unflinching honesty. One quality which belongs to the "Justum ac tenacem propositi" he did not possess, and that is gravity; for we verily believe that if the earth had fallen about his ears, Rowland would have laughed at the music. But yet was he neither a light nor a frivolous man. He was at core a hearty Christian, and a zealous preacher, and when the time of fiery trial arrived the more sterling traits of his character shone gloriously. Though not among the most eminent Reformers, he yet belonged to the best school: he was educated under the roof of Cranmer, and succeeded Bilney in the rectorship of Hadley, in Suffolk. Here he preached constantly on Sabbaths and holydays, and at other times when he could get the people together. Like a good shepherd he constantly abode with his flock. His life and conversation were exemplary. He faithfully studied the Scriptures. He was meek and humble, and yet, adds his biographer, (and the reader before he has done will believe it,) "did he stoutly rebuke sin in the greatest." He abounded in works of mercy, devoting himself wholly to his people, and proving in the hour of need a friend to the indigent, and a father to the fatherless. In short, he was a good shepherd, "feeding and governing his flock, and leading them through the wilderness of this naughty world all the days of holy King Edward the Sixth."

The days of Gardiner and Bonner were not the time for such a man to move unmolested in the quiet sphere of duty. Nor was it difficult to entrap one, whose courage ever outran his discretion, into an overt act of treason. His enemies, who understood his temper, laid a plan which could not but prove successful. One Foster, associating others in the plot, suborned a priest to go and say mass in Taylor's church. Taylor was at the time in his study. He heard the bell toll, and it may be supposed was not long in sallying forth to explore the cause. But judge his astonishment when, on arriving at the church, he beheld a priest, in his popish robes, ready to begin the mass! A common heart would have quailed at the sight, for the priest, in the violent spirit of the times, was guarded by two men with drawn swords. But all the swords and pistols on earth would have been for Taylor but as feathers and dew-drops, when he beheld such an abomination in the very heart of his sanctuary. "Thou devil," he exclaimed, as fired with indignation he ran to the desecrated spot, "thou devil, how hast thou dared to enter into this church, and profane it with this abominable idolatry? Avaunt hence, thou popish wolf, in the name of GOD avaunt, and presume not thus to poison CHRIST's flock." "By what right, Dr. Taylor," said Foster, with the cool self-possession which his authority inspired, "by what right dost thou let and disturb the Queen's proceedings?" "I am the shepherd," was the simple-hearted reply, "whom my Lord CHRIST hath appointed to feed this flock, and I have good right to be here." "Wilt thou," rejoined the officer, "resist violently the Queen's proceedings, and make a commotion?" "I make no commotion," was the spirited retort, "it's you papists that make commotions; I resist only with GOD's Word against your popish idolatries." But might and law set all expostulations at bay. Dr. Taylor was arrested on the charge of treason, and, spite of his own eloquence, and the prayers and tears of his helpmeet, carried violently off the ground, while the priest went on with the mass.

Foster was not long in instituting his complaint, nor was Gardiner less prompt in replying with letters missive, summoning the sturdy heretic to London. The friends of Taylor besought him to fly, backing their entreaties with the apposite authorities of Scripture and the precedents of antiquity. But Taylor had set his face to London, and the attempt to turn him was as fruitless as to blow back a north-wester. "I shall resist their false doings to their beards," was his reply to the entreaties of his friends. In his milder moments he would say, "I am now old, and have already lived too long for these wicked times. Do you as your consciences serve you. I am resolved not to fly. GOD will raise up other teachers for his Church. He has now proffered me a great mercy, which I must not refuse. He has given me a glorious call. In his strength I will obey the call, and go forth to victory."

When arraigned before the Lord Chancellor, he met the usual reception of a traitor and heretic.* The pliant Gardiner, now the ready agent of despotic bigotry, had been among the obsequious tools of Henry VIII., and had also taken the oath of allegiance to Edward VI.—a cowardly vacillation on which Taylor was not likely to be silent. When summoned, in the vituperative strain of the day, to recant, he broke out as might be expected in an invective against "lies, superstitions, idolatries," &c., not forgetting to add in conclusion, "Remember, Sir Chancellor, that you wrote truly against the Pope, and *were sworn against him*."†

Gardiner. Tush, tush, I tell thee that was Herod's oath, and our holy father the Pope hath discharged me of it.

Taylor. But you shall not be so discharged before CHRIST.

Gardiner. Thou art a fool.

Taylor. I know that he that calleth his brother a fool is in danger of hell-fire.

Gardiner. Thou art a married man.

Taylor. Yea, and I thank GOD that I am, and I have had nine children, and all in lawful matrimony, and have not lived——

But in these days we must be more polite to the Chancellor, and his holy brotherhood, and restore the mantle of charity which honest Rowland so discourteously tore aside. The trial or investigation was cut short by Taylor's being ordered to the King's Bench. He was accordingly led out of court, though not until he had kneeled down, and exclaimed, with uplifted hands, "Good LORD, I thank thee; and from the tyranny of the Bishop of Rome, and all his detestable errors and abominations, good LORD, deliver us."

Taylor remained in prison about two years, spending the time in reading the Scriptures, and preaching, as opportunity offered, to the prisoners and others who resorted to him. "And it pleased GOD," adds the pious chronicler, "that he found in that prison holy master Bradford, whom he began to exhort to faith, strength, and patience, and perseverance unto the end. And master Bradford hearing this, thanked GOD who had provided him so comfortable a prison-fellow, and so they both together praised GOD, and continued in prayer, reading and exhorting one another." No wonder that, in such company, the whole-hearted piety of Taylor should thank GOD for sending him to that prison, and giving him such "an angel of GOD" to comfort him. He was several times examined on his faith, but every effort to reclaim him from heresy only served to bring forth a new stream of invective against "the tyranny of Antichrist." But when these gusts, with the occasions that excited them, were passed by, the tenor of Taylor's expressions proved that faith, with whatever alloy of passion it was mixed, was the root of his steadfastness. "GOD be praised," he said, in a letter to his friends, "that I was never afraid to die. I am immoveably settled upon the ROCK, and doubt not but that my dear GOD will perform and finish the work he hath begun in me."

We have another incident, which, with the dialogue it gave rise to, is illustrative not more of Taylor's character than of the times in which he lived. There is a wonderful consistency in the ecclesiastical system, considered as opposed to the Scripture system. The former well deserves the name of Antichrist, whether the Bible has given it that designation or not, for in its minutest workings it is diametrically opposed to the latter. It was right to condemn a fellow-man to death, but it was a sin to execute the sentence on one of the holy priesthood. Human life may be sent to the winds, but the sacerdotal dignity must not be tarnished. Accordingly a bishop is despatched to withdraw from Dr. Taylor the mystic character which the Sacrament of Orders had imparted. The individual who was to exercise on this occasion the episcopal prerogative was Bonner. He proceeded in due state to the prison, one of his train bearing the "massing garments." The sentence of degradation was pronounced, and Taylor was summoned to put on the papal vestments. This he plumply refused.

Bonner. Wilt thou not? I shall make thee ere I go.

Taylor. By the grace of GOD you shall not.

Bonner. I charge thee on thy obedience to do it.

Taylor. I will not.

But Rowland's body, though nowise wanting, either in bulk or strength, was more easily managed than his mind; and Bonner, finding himself driven to maintain his authority, gave the signal to his myrmidons, and the contumacious heretic, despite of his stout resistance, was soon arrayed in the scarlet robes. The attendants must now have been prepared for a torrent of extempore declamation against the abominations of Antichrist. But on a sudden the wind changed: Taylor composed his features, folded his arms, strutted two or three times up and down the room, and then throwing himself into the most fantastic attitude, turned to Bonner, and exclaimed with irresistible drollery, "How say you now, my Lord, am I not a goodly fool? If I were in Cheapside, would not all the boys laugh at these apish toys?" Bonner was no more than flesh and blood, and feeling, as he well might, the importance of a "little brief authority," was naturally exasperated at such an exhibition of heretical insolence. He ordered Taylor to be disrobed, and raising his crosier was about to let it drop on the prisoner's pate, when his chaplain interfered with a timely caution,—"Strike him not, my Lord, for verily he will strike thee again." "Yea, by St. Peter will I," quoth honest Rowland, "the cause is CHRIST's, and I were no good Christian, if I would not fight in my Master's quarrel." Bonner, who, however, forgetful of his official dignity, was not quite reckless of personal safety, deemed it prudent to follow his chaplain's advice, and be content with bestowing a malediction on the incorrigible heretic instead of a blow. The curse by the ready-witted prisoner was promptly converted into a benison, and he closed the parley by exclaiming, "When *you* curse, sure GOD doth bless me."

The night following his degradation, Taylor was permitted to enjoy the company of his wife, and some other members of his family. Nothing more need be said of the interview saving that "before supper they kneeled down and prayed, saying the Litany." Fox, however, who, though in general less minute, agrees substantially with the author whom we have chiefly followed, dwells more largely on this particular, and gives us much of the conversation that is said to have taken place.

The sentence pronounced upon Dr. Taylor, the common one of the age, was that he should be burnt at the stake: and that the example of his death might not be lost upon those whom he had imbued with heresy in his life, the scene of his pastoral labors was selected as the place of his execution. "And all the way to Hadley," as his faithful chronicler assures us, "he was very merry as one that went to a banquet or a bridal." One trial was still left. The sheriff who was tinctured with the spiritual quixotism of the day, was devoutly ambitious to reclaim this wilful son, and restore him to the arms of Holy Mother. The prisoner was never at a loss for counteractives to his arguments, or retorts to his sarcasms; but finding himself continually exposed to the same annoyances, he became apparently disheartened and shaken in his resolution. And when the sheriff followed up his advantage, Taylor took occasion to assure him that he was at length convinced of his errors. "I confess," he said, with the gravest solemnity, "that I have been deceived myself, and shall deceive many in Hadley of their expectations." The zeal of the officious secular was now on tiptoe, and in full hopes that he was to achieve a victory which Bonner and Gardiner had essayed in vain, he hastily begged his prisoner to explain himself. "I am a man," quoth Rowland, "of very great carcass, which I had hoped should have been buried in Hadley churchyard. But in this I am deceived. And there are a great number of worms there which, had I been buried, should have had jolly feeding on this carrion. But now that I am to be burnt, both they and I shall be deceived of our expectations."

In this mood Taylor continued his journey to the place of his martyrdom. When he arrived within sight of Hadley, and beheld the spot, once consecrated by the prayers and labors of his life, and now to be the theatre of his triumph in death, he could not restrain the native ebullience of his spirits, but with all the frolicsomeness of a child gave way to the most extravagant expressions of joy. He desired to alight, and "being down," to use the quaint language of our guide, "he leaped about, and set a frisk or two on the ground;" exclaiming, with a transport of delight, "GOD be praised, I am now almost home. I have only two stiles more to go over, and am even at my father's house!" Who does not forgive his levity, and overlook the ebullitions of an irascible temper, at this simple and affectionate expression of piety? As he entered the town, a poor man with his five children met him, crying, "O, dear father and good shepherd, GOD help and succor thee, as thou hast many a time succored me and my poor children." His old parishioners gathered around him, bewailing his miserable lot and their unhappy bereavement. "Ah! good GOD! there goes our good shepherd from us, that hath so faithfully taught, so fatherly cared for us, and so godly governed us. O merciful LORD! what shall we poor scattered sheep do? What will become of us? Good LORD, strengthen him, and comfort him!" On an occasion like this, Rowland Taylor, notwithstanding the incongruities which he sometimes exhibited, could show forth the seriousness of the Christian, and the dignity of the minister. The fitful sallies of violence and pleasantry were the fleeting clouds and mists that obscured the brightness of his piety. To sympathize in the sorrows of his people, and to reciprocate their expressions of love was the sunshine of his soul. He endeavored to cheer their spirits and enliven their faith. He reminded them of the warnings, and expatiated on the promises of the Gospel. "I have long preached to you," he said, "GOD's word and truth, and I am come at last to seal it with my blood!" What higher glory can be coveted by a true witness of JESUS CHRIST! Well is it said that martyrdom confers on its subject "a crown."

Without dwelling on the story of his almsgiving (which may be seen in Fox) or the minute remembrances of his friends, we shall hurry to the conclusion of our narrative. As he approached the place of execution his vivacity seemed to be tempered into a serene and holy joy. Having arranged his dress, and performed his devotions, he went to the stake and kissed it, exclaiming, in a subdued tone, "Thanks be to GOD, I am even at home!" From the frequency of such scenes, and the barbarity of the age, we must not be surprised to find that a punishment in itself sufficiently horrid was sometimes aggravated by the most brutal atrocities. "Fain," says the narrator, "would he have spoken to the people, but one thrust in a tipstaff into his mouth, another struck him on the head, and another threw a faggot at him which broke his face that the blood ranne down. To whom Dr. Taylor said, 'O friend I have harme enough, what need that?' When he was saying the *miserere* in English, Sir John Skelton struck him in the lips, saying, 'Thou knave, I will make thee speak Latin.' The fire being kindled, he held up his hands, calling upon GOD, and saying, 'Merciful Father of heaven, for JESUS CHRIST's, my Saviour's sake, receive my soul into thy hands.' And so he stood still without moving, till one with a halbert struck out his brains." He died A. D. 1555.

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* Mente quatit solidâ neque Auster,
Dux inquieti turbidus Adriæ,
Nec fulminantis magna manus Jovis:
Si fractus illabatur orbis
Impavidum ferient ruinæ.

* Five others were arraigned on the same occasion. Of these, two cleared themselves by weak evasions, but three maintained the same stand, and shared the same fate, with Taylor. These were Hooper, Rogers and Saunders.

† Dr. Lingard, the Romish historian, glosses over this point with accustomed elegance. "They [Taylor and the others] replied, that their consciences forbade them to subscribe to the doctrines now established by law, and that the works of Gardiner himself had taught them to reject the authority of the Bishop of Rome.

COMMUNICATIONS.

For the Churchman.

MISSIONARY EFFORT.—NO. II.

A GLANCE at the present state of Missionary operations in the Church—at the nature of the various benevolent institutions of the present day—at the efforts put forth by the multitude, or rather by a *few* out of the multitude, of those who name the name of CHRIST, for carrying on the work which the Saviour has committed to his Church; even the most cursory survey of the several departments of Missionary labor, would afford an abundant illustration of the deficiencies, or neglect, on the part of Christians, and especially Christian ministers, which must be reckoned among the greatest hindrances of the cause of Missions. To take but one example:

An ambassador of CHRIST, with a heart full of love for the souls of men, feels that necessity is laid upon him to preach the Gospel. He believes that the Gospel is to be preached to every creature. He desires to associate others with himself in hastening, in obedience to divine commands, and in reliance on divine aid, the blessed time when all shall know the LORD. He calls on the flock committed to his charge, to come up with him to the help of the LORD. In the name of his Master, he demands the substance, the prayers, and the personal efforts of the followers of CHRIST. The rich refuse to devote their wealth, (the poor also too often forgetting their *mite*,) the faith of those, who if their exertions had not been required with their prayers might have been esteemed devout, begins to fail, and those who should have been ready to say, 'Here am I, send me,' become faint-hearted, and tremble at the thought of sacrificing their *all* to a service so reasonable, acceptable to GOD, and glorious. Perhaps, in the midst of these discouragements, the pastor himself, who must share, according to circumstances, the duties of all these classes, and engage in every description of agency which is employed, whether it be pecuniary contribution, prayer, or personal effort, has failed to set an example in either of these particulars. He may have rested in a general feeling of interest in regard to the enterprise. He may have been endeavoring to engage others in promoting it, by a mere display of zeal, lively indeed, but not effective, and not effective, because misdirected, or rather without any direction, not applied to any definite object; truly a zeal without knowledge. Such a pastor fails, either partially or totally, in his attempts to excite in his parish, what is significantly denominated *the Missionary spirit.* Now where shall we look for the chief cause of his disappointment? Where, but to the want of an acquaintance with the Missionary enterprise in all its extent; in the fulness of its design, and in the details of its plans and results: in a word, where shall we look but to the *pastor's ignorance*, of the history and philosophy, and above all, of the present condition of Missions?

Again, in laboring to increase Missionary zeal in a parish, every faithful minister has opposition to encounter. This opposition consists of selfish caution and wicked cavil. In order to promote the cause of Missions, or in any instance to bring it into favor, numberless objections must be answered, and a host of prejudices overthrown. And the minister who would be ready to meet these, must be conversant with every stage of Missionary operations, from the contribution of money in the parish mite box to the conversion of souls in heathen lands. For there are cavils of every description to be refuted, from the suspicion and reproach heaped upon honest and devoted agents and conductors of Societies, to the denial of the blessings conferred upon the benighted savage, who is rescued from the degradation and pollution of paganism, and by GOD's grace, from the misery of eternal condemnation. Objections to any system of benevolent operations, whose object is good, and approved of, are, in fact, only cavils at the defects of a plan, which, like every other human scheme, must be imperfect. These, however, cannot be answered effectually, without a thorough knowledge of the whole scheme, in the general and in detail; as objections against detached passages of Scripture may embarrass, and even overthrow the faith of one who is not learned in the Bible, or whose heart is not deeply imbued with the spirit of the Gospel. Whether therefore we desire to create a Missionary spirit, to increase Missionary zeal, or to remove such obstacles, the cause of Missions requires, on the part of the clergy at least, the study of Missions, as truly as the cause of the Bible requires the study of the Bible, and we may add, as much, for the cause of Missions is, in truth, the cause of the Bible.

To take yet another view of this subject. It is a fact, which cannot be denied, that Episcopalians are not active in the Missionary enterprise. Now inaction results from indifference to the merits of a cause, or from ignorance of the means by which it is to be promoted. Ignorance and indifference are the chief obstacles to the increase of Missionary zeal in the Church. And surely it cannot be a matter of small moment, for the pastor, who would be a faithful servant of CHRIST, to free himself from the danger of being accessory to the existence of either of these obstacles. It is for him to remove them out of the way of those whom he must lead in every good work and labor of love. He must take heed, therefore, lest indifference lie as a heavy burden upon his own heart, to hinder him from the work of the LORD—lest ignorance darken his own path, when it should be a way of light for others to walk in safety.

If then we are really on the wane in Missionary zeal, let the *clergy* see to it that the *chief cause* be removed, and it will no longer be a question whether we are really interested in the work of Missions, which was the work of CHRIST, and is the work of his ministers, on earth.

E.

For the Churchman.

PROTRACTED MEETINGS.

THIS is a disagreeable subject to most of the readers of the Churchman, I presume, at least I hope so; nevertheless, the consideration of such subjects, occasionally, are not without their use.

In the New-York Observer, a few days since, is a long article under this head, of no ordinary merit and importance, and coming before the public as it does, under the responsibility of gentlemen of known and acknowledged respectability, demands attention. It is, in the main, a view of the character and effects of *protracted meetings* from actual experience, by the Rev. D. D. Field, of Stockbridge, Mass., a minister of the Congregational Church in that place, and a gentleman of learning, piety, and much experience.

The article itself is too long to expect that it will be inserted in the Churchman, and therefore I shall extract from it such of its leading points as will serve the purpose I have at present in view.

The primary object of the writer appears to be to expose the conduct of a band of strolling preachers, of what order I know not, who have infested his neighborhood of late, and disturbed its peace through the instrumentality of these meetings; and next, the damage which the cause of religion in general receives through the same.

1. It condemns and exposes the extravagant and exaggerated accounts of the results of protracted meetings, as in the instance exemplified. It appears, "that from seven meetings of this description in 1833–34, reports went out in one form and in another, of conversions to the extent of 1600, 1800, or 2000 persons;" and yet, in the whole of that period, only 206 persons were added to the 26 Congregational churches in the vicinity, and 103 to about as many Baptist churches.

2. It enlarges on the 'daring presumption' of pronouncing persons converted so hastily and confidently, and inquires, "Why was this course pursued by these persons? was it to make people think the LORD was with them, and that they had wonderful skill in instruction and management."

3. It goes to show "that proclaiming persons hastily converted is dangerous to themselves," and argues very sensibly on the subject.

4. That by such proclamations the more sensitive and excitable members of Churches are greatly injured; "*their thoughts are turned off from the ordinary and stated means of grace which* GOD *has appointed*," and bent on novelties and experiments.

5. These proclamations have a very injurious effect on judicious and uniform Christians and ministers, by causing them to discredit all accounts of conversions under such circumstances, and leading them to fear any efforts to produce religious excitement, and to be content with services "*almost void of life and vigor.*"

6. "That the real strength and beauty of the Church does not so much depend upon numbers, as upon union, soundness in the faith, vital piety, and concentrated effort."

7. "These things are the fruitful occasion of sneers and ridicule, and blasphemy among the grossly unprincipled and wicked."

8. "That the Christian public need to be told, that it is possible for excitement to be excessive in religion, as in politics, and other affairs of the world."

9. "That the idea that it is easy to be religious is contrary to the Word of GOD, and to the experience of all his people."

10. "The peculiar work of the HOLY GHOST in the salvation of sinners, is a great fact that has been comparatively disregarded."

11. "That the great duties of the ministry are to be performed by *pastors*, to whom the people ought to look in case of need, to obtain the help of tried and approved brethren in the ministry in the neighborhood, rather than to send abroad for strangers."

Now here is a body of facts and arguments against a system, once in almost general favor among non-episcopal communions, by one of their own members; and how should they be received by us? Are they not worthy our serious consideration, and should they not superinduce thankfulness for the past, watchfulness for the future?

My own *personal* experience of the modern revival system, of which these protracted meetings are a part, extends back only to about ten years; but from a very close examination and watchfulness of it in that period, and from the accounts of others previously, I discover, that we have in the foregoing selections a very exact epitome of it from the beginning, not exhibiting such extravagances to be sure, at its commencement, but laying the foundation for them as certainly as that day succeeds to night; for the simple reason, "that the stated and ordinary means of grace, *which* GOD *has appointed*," have from the beginning been slighted, and *extravagant excitement* and *exaggerated statement* substituted in their place. It therefore becomes good men, such as the writer of the communication on which I am commenting, and who have favored this system in former days, to inquire how far they are themselves the authors of the mischief they now deplore.

The title of Mr. Field's excellent communication is "The Evils of hasty and extravagant Accounts of Protracted Meetings," which he charges upon the obnoxious persons I have referred to—guilty no doubt they greatly are; but have his own brethren in the ministry, the settled *pastors* of his communion in the neighborhood, been entirely innocent? Let us see.

In a recent publication by the same gentleman, in another quarter, it is asserted, that in the Congregational church in Pittsfield, in the very county where these abuses are complained of, there was a remarkable *revival of religion*, in the year 1827, while that church was under the pastoral care of the Rev. Mr. Bailey, and he gives the number of persons admitted thereto while Mr. Bailey continued with it, a period of three and a half years, amounting in number to 99.

This revival commenced, as is usual about that time, in the month of March, and ended in the month of May. In August, 69 persons were added to Mr. Bailey's church, yet, in the month of October, or beginning of November, of that year, this same *pastor* published a letter in the New-York Observer, stating that THREE HUNDRED PERSONS were the *sealed* fruits of this revival in "his own congregation"—no more were added during that year!!! In the month of June previous, another respectable pastor of the same county stated to the General Association of Massachusetts the same; the former the more inexcusable of course, as an accessory to misrepresentation, "after the fact."

My object, however, is not to drag faulty individuals before the public, but a faulty system; and to show, that it was dangerous from the commencement—that not to the bold and reckless enthusiasts of the present day, but to the good, though mistaken men of days gone by, is the offence chargeable. With the same object in view, I would go further back, and point to the *Puritans* of England, and *Covenanters* of Scotland; through whose like extravagances originated the awful darkness and deadness which overspread the Churches in their respective countries, commencing at "the Restoration," and continuing down, comparatively, to modern times—prefiguring what is to be expected among us. The Church of England has recovered in a great measure from the effects of this influence, though it is to be feared, I believe, that the Church of Scotland remains benumbed. So too in this country, the similar extravagances of Davenport in the last century, and their fruits, the awful heresies of New-England, are chargeable, not so much against that deluded individual, as upon the good men who opened a way for him.

But it may be inquired, wherefore all this about a subject, sufficiently unpopular already with the Church? I reply, to bring before it, prominently, two important considerations. First, *that any departure from our standards of faith and practice is most unwise and dangerous;* and then to warn our clergy and members against the death-like stupor which is likely to fasten upon the communions which have favored the opposite extreme; to the contagion whereof we are most particularly and alarmingly exposed.

As in England, through the instrumentality of Whitefield, Wesley, Rowland Hill, and other eccentric and misjudging, though good men, much excellent effects have been wrought on our mother Church; so likewise, in this country, has a benign influence been extended upon us by the religious excitement of communions around us—the only really good influence, in my opinion, wrought at all. Further, likewise, from her experience, let us be warned against the dangers of a reaction, sickly even, almost to death. Let us then be alive to the danger in prospect, remembering always, that if we are sheltered securely from exposure to undue and extravagant excitement, we are eminently in danger from the opposite extreme of formality and coldness. Let the clergy be faithful to their high trust—let the Gospel be fully and faithfully spread before our members—let those members be moved to constant watchfulness and prayer—let the sound and scriptural doctrines and requirements of our Articles and Liturgy be prominently urged on the understanding and conscience of our members, and with the help of GOD, whose help is freely offered, we may hope to weather the ghastly calm, and arrive safe, at last, in the haven of our desired rest.

RUSTICUS.

For the Churchman.

NOTITIA LITERARIA.

"Diu pingo, quia æternitati pingo."

WELL spoke Zeuxis, in the words chosen as my motto, when asked by a friend, why he labored so assiduously and occupied so much time in the composition and perfection of his works. And if every great writer had this in mind, how many more works should we have, to stand the test of ages. It is a fact almost universal, that great works have required great labor and time; and though doubtless there are instances of splendid composition being uttered as if by inspiration, yet these instances are "few and far between," and there are not many who may not profit by the warning of antiquity—

"Μεγας ὁ κινδυνος ευθυς ἔξεμεσαι, ὁ ὄυκ ἔπεψας."

It may be interesting to illustrate the above by a few instances from ancient and modern times.

Isocrates was ten, or, according to others, fifteen years in the composition of a single panegyric; and Catullus required nine years to perfect one of the smallest of his poems. Virgil labored seven years on the Bucolicks, and eleven on the Æneid, and dying, left it unfinished. Diodorus Siculus was occupied thirty years in writing his history; and Euripides, in all his productions, was slow and careful. St. Austin's City of GOD was the result of the careful toil of many seasons; and Origen, says Eusebius, did not even utter an opinion before he had first examined and proved it. The famous Italian poet Sanazzaro was twenty years in writing his poem "de Partu Virgineo." The celebrated Suicer printed in the title-page of his "Thesaurus Ecclesiasticus," that it was the labor of twenty years; and he says in his preface, that having written it in ten years, he devoted ten more to its perfection.

Turning to times more modern, what great work do we find that bears not the impress of labor and time? Spenser, Milton, Dryden and Addison were all careful writers; and it is doubtless owing to their elaborate versification and harmony that they have stood the test of so many years; for I question if their sublime and beautiful conceptions had been expressed in the careless manner of Coleridge and Shelley, that they would not now be rather the delight of the scholar in the land which gave them birth, than the admiration of all classes and countries. Pope wrote and re-wrote, and even then desired to amend; and it is curious to note the difference between the first and the succeeding editions of his poems. Gray is said to have been eleven years in the writing and perfecting of his celebrated Elegy.

How many great authors have in old age regretted the haste with which, in youthful warmth, they sent their productions before the world! Pope Pius II. (Æneas Sylvius) bitterly lamented a publication of his early life, earnestly exclaiming, "Seni magis quam juveni credite; et Pontificem pluris quam privatum æstimate; Æneam rejicite, Pium recipite;" and history relates that Petrarch, Tasso, and Beza, suffered from the same cause.

But the "scribendi cacoëthes," the "conscribbilantium gangrænum," of the present day, forbids the production of works to rival those of by-gone ages; and Homer, Virgil, Milton and Pope, Plato, Cicero, Shakspeare and Bacon, are still unrivalled; and as this world is hastening to its end, we may conclude, that as they have not been and are not equalled, they never can nor will be.

Φιλαρχαιος.

20th Dec.

NOTE.—It may be well to state, the above remarks were suggested by a chapter in a very interesting work, entitled, "De libris, varioque eorum usu et abusu," by Guilielmus Saldenus, published in 8vo. at Amsterdam, 1688. To it I am also indebted for several facts.

Φ.

For the Churchman.

OBSTA PRINCIPIIS.

MR. EDITOR,—With my present motto for a signature, I sent you, some months since, a communication protesting against the act of the Executive Committee of our Domestic and Foreign Missionary Society, in usurping the prerogative of recommending to the Church the addition to her calendar of a stated day of religious observance, the first Monday in each month, under the title of "Monthly Concert for Prayer." I have reason to believe that nothing but the hope that the matter would be allowed there to stop prevented a question being raised at the last Annual Meeting of the Directors, whether they understood their Executive Committee authorized to make virtual appointments of Holy Days, by authoritative recommendations to the Church. How natural, however, the tendency of assumed prerogative to increase by indulgence! The Canons point out the proper source whence is to emanate the setting forth of appropriate services for special occasions. This is the prerogative of each bishop for his own diocese, with the right, on the part of a clergyman, in a diocese where there is no bishop, to adopt the provisions made by a bishop of any other. But lo! what new thing now meets my eye! The Executive Committee of the Domestic and Foreign Missionary Society recommends a day of special religious observance, and the *Editor of the "Missionary Record"* of the said Society recommends the proper services for the occasion!! In the December number of that periodical, the Editor commences a republication from the "Missionary Herald," of the thoughts of a Presbyterian or Congregational clergyman respecting the "method of conducting the Monthly Concert for Prayer," giving to them his official sanction as containing "invaluable *instruction*" for "clergymen of our Church." Among the instructions thus given to the Clergy are subjects which they are to introduce into "the supplications of the Sanctuary,"—that is, into public worship. Now, in my copy of the Canons, I find it ordered by the Church, that, on all occasions of public worship, our Prayer-book only is to be used. And I am yet ignorant of any authority given to the Editor to instruct the Clergy differently.

In this way the Standing Committee of our General Theological Seminary, and the Executive Committee of our General Sunday-School Union, may recommend to the Church special days to be observed in their behalf; and some functionary of each instruct the Clergy as to the proper services for the respective occasions. And where is this to end? And what becomes of the characteristic good order of our Church? Again I say, with the greatest earnestness,

OBSTA PRINCIPIIS.

For the Churchman.

A CHURCH FOR SAILORS.

MR. EDITOR,—The writer of this communication has no other way at present of calling the attention of Episcopalians to the subject that is of peculiar importance in his view, as well as in the view of many in our communion, than through the medium of your paper. The subject to which he earnestly wishes to call the attention of Episcopalians is, the religious improvement and spiritual welfare of seamen. We owe much to seamen; we have as yet done little to promote their welfare. Were the ordinances of the Church placed within their reach, much good might be done. I trust and hope that the period is not very far distant when a church will be erected, in which the words of life and salvation will be preached, and a free and hearty welcome given to the men who do business in great waters, to come and take of the waters of life freely. Few men have so much opportunity for acquiring religious knowledge as seamen; the sea is not always rough, nor are sailors always placed in difficult or dangerous situations. They have much time for reflection, and there are many circumstances connected with their calling that are favorable to the production or the cherishing of religious impressions. They indeed, above all other men, have frequent opportunities of seeing the works of the LORD and his wonders in the deep. They have many hours of leisure which, were they so disposed, they might turn to good account in acquiring a knowledge of those blessed truths which make men wise unto salvation. Let us endeavor to turn our attention to the subject, and see what advantages we possess which may be made serviceable and profitable to those wanderers of the deep, whose cause we wish to advocate both as men and as Christians. We will suppose a case, which is of frequent occurrence in the port of New-York, when it is calculated that 20,000 seamen find employment: a ship is bound on a voyage to a distant part of the globe, her crew is shipped, her clearance is effected, and the time of her departure fixed; she is provided with stores and provisions for the support and sustenance of the individuals who are on board of her, but who is there to see that her crew is furnished with the means of acquiring religious knowledge while she is pursuing her way upon the trackless ocean? Are sailors to remain in utter ignorance of that which is man's chief interest to know? The compass is placed on board the ship to direct the mariner in his course over the bosom of the mighty deep, and the chart is at hand to warn the captain of the dangers that await him on the voyage. Ought we not, as Christians, to feel it to be our duty to provide seamen with the Bible, that book which, like the chart, points out to man the dangers which always attend the ways of sin, and which also, like the compass, may direct the eye of the tempest-tossed mariner to that haven of eternal rest, where there are no billows to disturb, nor rocks and quicksands to destroy? Many weeks, perhaps months, may elapse before the crew will again see the land; the "church-going bell" will not sound in their ears, to warn them that the hour of prayer is at hand, and when they reach "the haven where they would be," it may be in some less favored country than this, where religion exists but in name, or where the inhabitants are involved in the darkness and corruptions of idolatry.

If the means of instruction were provided on shore in a house of prayer appropriated to seamen, some of the men would realize the value of the Bible, and be induced to take a copy of the sacred treasure with them. They would become acquainted with our liturgy and our incomparable prayers, and we should soon see the beneficial effects resulting from their intercourse with us on shore. It is believed that there are many captains of vessels who are anxious to hallow the Sabbath at sea, who wish also to draw the attention of the men they command to the reading of the Bible, and the outward observances of religion. Now, the Book of Common Prayer in the hands of the captain, would enable him to discharge this duty; if the seamen were also provided with our ritual, it would soon be the custom at sea in many of our ships, when the weather would permit, to assemble the men on the quarter-deck, to join in those prayers which have been listened to with pleasure by many of the best and brightest characters that have adorned our race.

BEACON.

For the Churchman.

THE SUNDAY-SCHOOL TEACHER'S COMPANION.

A SMALL volume, bearing this title, has just issued from the press of Mr. N. B. Holmes of this city. Like the excellent work which seems to have been the model on which it is formed, Bishop Hobart's "Clergyman's Companion," it is admirably qualified to accomplish its object. The Clergy excepted, no class of individuals are so important to the Church as Sunday-School Teachers. How laudable, then, is the undertaking which has for its end their better fitness for their office! How profitable a "companion" must that be which accompanies them to their closets, and there impresses upon their minds a sense of the "great dignity," "responsibility," and "sacredness" of their duties; and having accomplished this, fearlessly turns to that "personal piety" and devotion without which their labors must be unhallowed, and perhaps totally unsuccessful. Were these the only merits of the work under consideration, they ought to insure it a hearty reception from the Christian public. But it has other objects than those already alluded to. It stops not at a representation of the *nature* of their employment, who, like the Saviour, "suffer little children to come unto them, and forbid them not:" nor does it rest satisfied even with adding an impressive view of the *personal qualifications* which are necessary; it goes yet farther, and discloses the various means of securing to Sunday-School Teachers a "*proper discharge of their duties.*" It unfolds to them the secret windings of youthful propensities and thoughts, and shows the half-concealed springs by which infantine minds may be reached, and young though sinful hearts moved. In a word, it informs all who instruct children, not only *what* they ought to do, but *how* to do it. Such is the grateful task of the "Companion;" and that it may perform it most fully, it has been made to adopt the language and sentiments of such men as Bishops Onderdonk and Doane, and Messrs. J. A. James, J. Morrison, and others equally elevated in talent and piety.

The compiler, with the humility which belongs to the sacred office to which he is an aspirant, has refrained from adding to the work any other original matter than an unpretending preface and one or two short notes. This course those who know him will undoubtedly regret; for they will rightly reason, that the experience which so well qualified him to select from the writings of others, must also furnish him with much that is requisite for writing himself.

It is hoped that the object of the work, and the manner of its execution, will secure to the publisher the encouragement which his enterprise so richly merits. Should this be the case, we may reasonably expect that frequent issues of similar publications will be made from his press, and the Christian community therefore be made to partake of additional privileges.

C. R. A.

THE CHURCHMAN.

SATURDAY, JANUARY 3, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

A version of the Sicilian Hymn has been received.

Our correspondent on Poetry thinks that he has gained his end, and with that he ought to be satisfied. We are willing to allow his susceptibility to poetic beauty, notwithstanding the unlucky criticism on Genesis. He still holds to his opinion about the words "Almighty," &c., and all our readers have our free leave to agree with him if they choose. The matter is before them, and no good can be answered by the insertion of the rejoinder which our correspondent offers.

WASHINGTON COLLEGE.

A CORRESPONDENT inquires why in our notice of "Episcopal Schools" we omitted to make mention of Washington College. Not certainly from any disregard to it, but merely because our attention was then directed to the institutions which we mentioned by pamphlets respecting them which we had just received. The query, however, has reminded us of a communication in regard to Washington College, which we should have published immediately on receiving, had it not been of an inconvenient length. The statement seems hardly necessary, or if required may certainly be given in the briefest terms, that Washington College is not a theological seminary, nor the branch of a seminary, but simply a college like Yale or Columbia, and nothing more. Neither do we conceive it necessary to publish its course of studies, though we will cheerfully do so if particularly requested. It is quite sufficient to say, that the course marked out is equally liberal and judicious with that pursued at other colleges. Of the manner, however, in which the course is prosecuted, it is fair to let our correspondent speak in his own words.

"Nor are the branches here mentioned taught superficially, or *passed over without being taught at all.* If your inquirer, and others who feel interested, could make it convenient to witness, as I have, some of the examinations of the under-graduates, they would see at once that the great object of the Faculty appears to be to make *thorough* rather than *showy* scholars. After having attended an examination of the classes and a commencement, I have always gone away with my predilections for the college heightened, and my conviction of its claim upon the patronage of Episcopalians very much strengthened."

But the point on which we presume our correspondent himself would lay most stress, and to which therefore we invite particular attention, is embraced in the following passage:

"Speaking of patronage, Mr. Editor, how little does *this* claim appear to be recognised! When you read in the Churchman's Almanac that the present number of students was but 53,* were you not startled at the indifference of the members of our Church? Did it not occur to you that we were either doing very little in the cause of education, or that other institutions were drawing away our sons? I confess that for one I have noted with surprise the conduct of *some* Episcopalians for the last ten years. They will express a deal of sympathy about '*supporting our own institutions*,' and yet, when you press the matter home, they are always ready with some paltry excuse for educating their sons at '*colleges older and more known*, than those of our own Church.' We think that it is high time for Episcopalians to open their eyes upon this subject. We do not wish to be bigoted, nor to say any thing which would tend to injure the reputation that our most venerable seminaries have so nobly earned. All that we desire is to encourage among Churchmen an intelligent preference for those institutions which have been founded, and are now conducted by 'the household of our faith.' We cannot ask other denominations to give us their sons to educate, for they have exclusive interests of their own to serve, and they have served, and will continue to serve them in spite of any inducements which can be held out by us. Episcopal institutions, then, must be supported by Episcopalians, and until it is manifest that the instruction in them is deficient, or behind that of other colleges; the government lax, or the expense unreasonable, I shall never cease to maintain and impress upon my friends and fellow Churchmen the sentiments here expressed."

On this point we know the friends of Washington College are extremely sore. They have done all they can to place the institution before the public in a commanding attitude, and to make it worthy especially of the patronage of their fellow Churchmen, and they are grieved and mortified at the apathy with which their own brethren and friends regard their labors. We happen to be at this moment put in possession of part of a letter of President Wheaton, and as it expresses these views in a manner calculated to draw attention to the subject, we shall give some extracts to the reader. We do this on our own responsibility, not having the permission of the friend who has sent us the letter, much less that of President Wheaton, who could have no idea of the letter coming into our hands.

"If any of our Churchmen have sons obtaining a liberal education, I can answer for it that few, very few of them are here. Yet at no period since the college commenced operations, I will venture to say, has it, I mean the college, been more worthy of confidence and patronage, than at the present moment. Never was the discipline more perfect—never had the Faculty so little trouble in maintaining perfect order; and never was there so large a proportion of good scholars as we have now. Professor Totten yesterday observed that the present Junior Class has the most perfect knowledge of that difficult branch of the higher mathematics—Conic Sections—of any he has ever taught, and he has taught many in Union College. As a classical scholar, it would be difficult to name one superior to Mr. Holland; and the method of instruction pursued in all the departments is thorough to an extent which, so far as I can learn, subsists in no college in New-England. It has been our wish to place our institution in the very first rank, as regards accomplished scholarship; and we have succeeded: but our friends appear to be totally ignorant of the matter, and to think that the college will flourish, though no voice is raised in its behalf, and no exertion is made to send us students. This is all we want. Our present number is 45; and a collection of finer young men were never assembled in a literary institution. But this will never do. Without the active exertions of our friends abroad, it must 'dwindle, peak and pine;' while the sons of Churchmen are found swelling the classes of all the Presbyterian colleges in the country. Their graduates are found at the head of all our academies:—their alumni are every where, and active; they know their advantage, and mean to keep it. What can we do? Our students are satisfied with every thing except our numbers, of which there are not enough to excite an honorable competition.

"In truth, I sometimes feel sick at heart, indignant, every thing but desponding, to see so much apathy where there ought to be so much activity.

"I have just made an essay for the Seabury Professorship at Chatham, and got $1000 in four or five days. But what signifies money without students?"

Now this brings the subject fairly before the public. We cannot refuse to sympathize with the enthusiasm of President Wheaton. We know his own character for practical energy, and have not a doubt that the confidence he reposes in his coadjutors is well placed. We know that on the score of its relation to the Church, the institution has the hearty good wishes of all. The Faculty are Episcopalians to the core: there is not even a suspicion as to the soundness and strength of their attachment. What then is the reason that Washington College is not filled with students? Have Episcopalians all the apathy that is ascribed to them? Are they so little attached to their own distinctive principles, so destitute even of that leaven of *esprit du corps* which ferments more or less in every denomination; nay, are they so very partial to Presbyterians and Congregationalists, as, other things being equal, to give their institutions a preference over their own? Opposed as they are to other denominations on many important points, do they, in regard to the single and vital subject of education, really love all others better than themselves? Have Presbyterians and others so much art as to entrap them on this point, and are Episcopalians so weak as to be entrapped? We do not believe one word of it. These notions of the wiliness of Unitarians, Presbyterians, and others, in elevating their schools and colleges, are, for aught we can see, unworthy prejudices, which every man ought to put away from him among other "childish things." The truth is, and it ought never to be disguised, but always kept in the foreground as a stimulant to activity, that parents will send their children to those colleges where they are likely to become the best scholars. *Other things being equal*, we think that Episcopalians ought, and we believe that they would give a preference to their own institutions. If we thought they would not do this—that they would not send their children to Episcopal colleges, if they really thought they would be as well educated as at any other, then we should think them most justly chargeable with apathy, and would do what we could to break their slumbers. But we will *not* join in an effort that aims at any thing beyond this. We will not call upon Episcopalians to forego advantages in secular education, and patronize Episcopalian colleges, simply on the ground of their being Episcopalian. Even if we would have done so once, there can be no excuse for doing it now when Episcopalians, for number and wealth, may easily compete with any other denomination. This extension of patronage to Church institutions, simply as such, (and in the word institutions we include not only colleges, but religious journals, weekly, monthly or quarterly, and all else that is attempted to be supported on similar grounds,) is an incubus to any Church, and a curse to society. It operates as a direct premium on ignorance and laziness. Every institution must stand upon its own merits in the particular branch to which it is devoted, and expect to flourish in proportion to the ability and sound principle with which it is conducted.

We have no fear in what we have said of crossing the wishes of Washington College. If its friends have (as we believe) the spirit they ought to have, they will thank us for speaking out and showing the ground on which they stand; and if they have not this spirit, neither their praise nor their censures, in the premises, would be of any worth. We ask again, then, what is the reason that Washington College is not better patronized? "Confidence is a plant of slow growth;" but the college has been in operation long enough to establish its character. As a new institution, it had, we believe, like most other new ones, a fair start. It was for a while flourishing. It afterward dwindled. It was again in a manner resuscitated under President Wheaton. From assurances that have been given to us we cannot doubt that the institution is at present in a healthy state, its discipline efficient, and its studies vigorously prosecuted. Has it always been so? Has it ever relied more for patronage on Church feeling than on its own merits? And is it now suffering the penalty of its former remissness? We throw the answer of these questions on the President or the friends of the college. Let them give us a frank history of the present and past state of the college. We neither assert nor insinuate that there has been heretofore any delinquency, but we do say that if Washington College has been for ten or fifteen years in vigorous operation, turning out as good or better scholars than other colleges, Episcopalians have shown an apathy and a blindness to their own interests, of which we did not believe them capable. If it is now conducted under better auspices than formerly, let us know it. Let us have a full and frank statement. If Episcopalians are called on to patronize an institution, they have a right to ask and know all about it. And, for ourselves, we promise to do what we can to encourage the Episcopalian community to patronize their own institutions (and our private partialities would induce us to give Washington College an especial preference) so far as they have equal claims to patronage. Beyond this we are not prepared to go. Nor need we; for President Wheaton, and the friends of Washington College generally, may be assured that an institution, conducted with the ardor and energy which are now manifested in its behalf, will flourish. It may call for time and patience, but the day of triumph will come.

GERMAN THEOLOGY.

THE approbation which we lately expressed of Bishop Hopkins' opinions in reference to the comparative advantages, in studies preparatory to the ministry, to be derived from the German and English commentators, has exposed us, as we expected, to the displeasure of a correspondent. "Knappe," with something of the expansive and incompressible spirit of his favorite authors, has spread his remarks over more than a sheet of closely written foolscap. We really cannot see that it will be of any use to publish his article entire. Much of it is not to the point. Nobody questions the importance of making the Scriptures the Rule of Faith, or of exegesis in evolving their meaning, or the importance and value of German aid for such as have leisure to avail themselves of it. The question is, whether it be desirable to encourage the German as a general study among students preparing for the ministry. We say that their time may be better employed, and that they will find the best materials for future usefulness in the mines of old English Theology; and that whatever of German Theology is chiefly useful for them, they may obtain, freed from its feculence, through the medium of English. To this last assertion, as advanced by Bishop Hopkins, "Knappe" says, "Credat Judæus;" and yet he himself expects us to believe, that without being imbued with German criticism, an English divine can hardly, even in practical exposition, escape exposing himself to ridicule or contempt. Such extravagant opinions can have no weight. After backing some position of his own by two or three quotations from Professor Stuart, which, as he quotes them, are an insulated *ipse dixit*, "Knappe" at length gives us an argument. Here it is.

"The very fact alleged in objection against the study of German Theology, when it is said that a student's faith is liable to be shaken thereby, proves, indeed, to be a real and excellent good. Grant that he wavers for a time. Where is the student that has not become more fully persuaded and satisfied in his mind of a truth, in regard to which he was for a time held in uncertainty and suspense? He has come forth the brighter for being tried in the fire. And the minister of CHRIST *should* pass through the fire. I think we have warrant for this not only in Scripture, but in the dealings of GOD with many whom he has called to be burning and shining lights in the world. He has suffered them to proceed to greater lengths in unbelief than any, perhaps, whom they were ever called to instruct. Without dwelling upon the case of St. Paul, we may come nearer to our own time, and inquire what was Cecil in the days of his early manhood? The despiser and blasphemer of Him whom he lived to preach as CHRIST is seldom preached. Lyttleton once doubted the religion in defence of which he afterward wrote a tract so conclusive, that 'infidelity,' says Johnson, 'has never been able to fabricate a specious answer.' The wisdom of all this is sufficiently manifest, that so the minister of CHRIST may in turn be enabled 'to succor them that are tempted.' Acquaintance with error prepares us to vindicate the truth. The preacher of the Gospel is now, as was St. Paul, 'set for its defence.' How is he better qualified and prepared for this than by acquaintance with its enemies and the weapons of attack."

All this is fair and sound. Our candidates must study the German authors for the sake of their error and not of their truth. But here again, for our own part, we would give the preference to the English. We would recommend the student to be satisfied with the errors which he will find in Hobbes, Collins, Bolingbroke, Paine, Priestley, Belsham, and the host of infidel and semi-infidel writers whose treasures are already open to us in our vernacular. Some of these, for strength and ingenuity, can hardly be matched even in Germany. And besides, they have the advantage of being adapted to the habits of thought which already prevail in our country, and with which the minister will be brought into actual contact. It will be time enough to explore the peculiar phases of German infidelity when we send missionaries to Germany.

One further extract will give the reader the cream of "Knappe's" communication.

"It is often said, that the risk is too great for the student. Besides what has already been urged on this head, it may be replied, that where works of a dangerous tendency are introduced into our seminaries, they are not recommended by the professor without bestowing at the same time a seasonable caution. Other means are at hand for information not only in regard to the works, but the personal characters of the authors themselves. We know with what views and motives Theology is studied in Germany; we know that as to habits of life there is no difference between the student of law and the student of divinity; that professors seldom attend public worship, and students may be found carousing during the night; in a word, that piety is reprobated by the rational as fanaticism. Who then that has himself felt the necessity of a pious frame for the spiritual comprehension of the Word of GOD, but can foresee the conclusions to which such must arrive in regard to the great truths of religion? Holding this in view, he may still with safety subscribe to the maxim—'Fas est ab hoste doceri.'"

A goodly picture this of German Theologues! The professors abstain from public worship, and the students spend their nights in carousals! We are really half inclined to suspect that "Knappe" is fighting under false colors. A word edged in about piety is a poor salvo for the downright impiety of sending young inquirers in Biblical truth to such guides for instruction. It is about as good as to send them to the theatre to learn morality. It is indeed wise to be taught by enemies, but mighty foolish to embrace them as allies. Let us be taught by looking at their fate; by seeing how, in the scorn of piety and the pride of intellect, they have perverted their minds from the knowledge of the truth. Let them stand forth as beacons to warn us, that by catching the same spirit, by following the same guides, and underrating the importance of piety as a qualification for an interpreter of the Scriptures, we shall be given over to the same blindness. In this sense it is right to be taught by our enemies.

We are well aware that in these remarks we expose ourselves to the charge of illiberality. But the charge is unmerited. The question is not one of taste or philosophy, or literature, or even theological learning. It is eminently a practical question. We are not speaking of professors, or of men of leisure and liberal views. Such men, of course, may spring many a rich mine in Germany. We are speaking of students who are fitting for a specific work. These students are the wards or pupils of the Church. It is the business of the Church, or of those to whom she delegates her guardianship, to train them for a specific purpose. It is her province, if she be true to her own welfare, or the perpetuity of her present constitution, not to aim at enlarging the minds of her pupils by enriching them with the greatest variety of learning, but to make them faithful expositors of the Scriptures *according to her own standards.* Now put the question to any practical man, whether this end is most likely to be gained by confining them mainly to the study of those authors who formed our standards, or have been formed under them, or are in some way identified with them, or by familiarizing their minds with authors who are utter strangers to these standards, and all whose habits of thought are the most dissimilar to them possible? Whether such standards are beneficial or not is a distinct question; but, as long as we have got them, and wish to keep them, no practical man, we are persuaded, would ever recommend, as a means, the study of the German Neologists. In fine, whether we consider the reason of the thing, or the history of facts, there seems little doubt that the systematic introduction of German authors would flood our colleges with the transcendental nonsense of Kant and Coleridge, and our pulpits with the vain babblings of Eichorn and Norton.

NEW DIVINITY.—We give below part of a letter which appeared in the New-York Evangelist, "from a zealous minister," as the Editor tells us, "of the Episcopal Church in one of the southern states." The Presbyterian casts the matter in our teeth, and courteously advises "bishops and other clergy" to say less about their Liturgy. Who is the author of the letter? When we first saw it in the Evangelist we thought it an affair of no consequence, supposing it had come from some "zealous" brother who knew about as much of the "New Divinity" as a child does of the new moon, that is tickled with its prettiness, but has yet to learn all about its changing phases, its size, and borrowed, chilling light. That here and there one of the "weaker brethren" may be ensnared by the speciousness of one or two points in the New-Haven system is probable; but that any man can reconcile its downright Pelagianism, as from time to time manifested in the New-York Evangelist, with the declarations of our Liturgy, and so believe it, and remain with a good conscience in the Church, is next to impossible. We therefore answer the Presbyterian, that we still believe that the Liturgy would be an over-match for the lubricity of Dr. Taylor himself. This Episcopal Clergyman says—

"The Evangelist is a paper which I have read with pleasure. Its doctrinal part has generally accorded with my own views, and I believe the sentiments which you advocate to be the principles of action which will most extensively secure efficiency in the ministry. It has been my design to suggest some thoughts kindred to those which I have read in your paper from time to time, but as yet I have omitted it. Dr. Taylor is a favorite of mine. His views have relieved me from many a maze in which I think I see a large number of the ministry wandering, with 'chaos and old night,' gathering a thicker veil of darkness around them. It is a *comfortable* thing to have clear perceptions of religious truth. Thus I have found it in my own experience. And in communicating to others the views which have relieved my own mind, they have not unfrequently exclaimed, with a grateful expression of high emotion, 'Why have not other ministers thus explained these truths?' It seemed as if a weight had been suddenly lifted from their souls."

NORMAL SCHOOLS OF PRUSSIA.

THE Normal Schools of Prussia are celebrated. Their peculiar features are, 1, That they are intended for the instruction of teachers and the establishment by this means of a uniform and efficient system of education; and 2, That they bring in the aid of Christianity, simply on grounds of Political Economy. Christian benevolence is found to be so efficacious a principle, that statesmen wish to avail themselves of it in a systematic way. The following are extracts from the Report of M. Victor Cousin, the substance of which our readers have perhaps seen before.

"The mind and the character are what a true master ought, above all, to fashion. We must lay the foundations of moral life in the souls of our young masters, and therefore we must place religious instruction,—that is, to speak distinctly, Christian instruction,—in the first rank in the education of our normal schools. Leaving to the pastor of the place, the care of instilling the doctrines peculiar to each communion, we must constitute religion a special object of instruction, which must have its place in each year of the normal course; so that at the end of the entire course, the young masters, without being theologians, may have a clear and precise knowledge of the history, doctrines, and, above all, the moral precepts of Christianity."

* * *

"Religion is, in my eyes, the best—perhaps the only—basis of popular education. I know something of Europe, and never have I seen good schools where the spirit of Christian charity was wanting. Primary instruction flourishes in three countries, Holland, Scotland and Germany; in all it is profoundly religious. It is said to be so in America. The little popular instruction I ever found in Italy came from the priests. In France, with few exceptions, our best schools for the poor are those of the *Frères de la doctrine Chrêtienne*, (Brothers of the Christian doctrine.)"

The following account of one of these schools we take from the Christian Register.

"It is intended for poor young men who are to be country schoolmasters, and who in the mean time may gain a part of their subsistence by manual labor. Nothing is taught but what is necessary for poor country parishes. It is intended to be a Christian school, teachers and taught composing one household and one table, all upon the simplest plan. Those young men are preferred who are born and bred in the country, and if they are acquainted with some handicraft, or with gardening, they have opportunities for practice; indeed manual labor is to some extent combined with the main object. The course of instruction is designed to teach their pupils to think, while they attend to reading, writing, arithmetic, and singing. They are to be put in the way of instructing themselves. The objects of instruction are religion, and their own language, besides what have just been mentioned; also the elements of geometry, and natural history, and narratives of national history. Accuracy of language is attended to. The period of study is two years; in the first they learn what they are to teach; in the second they practise teaching (in a school of poor children attached to the normal school) according to a fixed plan. The number of pupils in the normal schools is twelve, and they do the work of the house. The daily lessons begin and end with prayers and psalmody. The object is to promote faith quickened by charity. 'What will it not require,' says Cousin, 'to imbue the whole establishment with the true spirit of Christianity, so that masters and pupils may devote themselves with their whole hearts, and for the love of GOD, to the children of the poor. No one is admitted under eighteen or over twenty years of age—must be able to sustain an examination in what is taught in a good country school—and produce satisfactory testimonials of his character and the state of his health. The examination on quitting is conducted by the school councillors of the department, and certificates furnished with the gradations of 1, 2, 3; all the students attend divine service in the Church of Lastadie on Sundays. The report of Cousin in regard to the whole provision for public instruction in Prussia is minute and full of interest. Much we should think might be learned from it which would be applicable even to our republican system."

PAMPHLETS.

WE have several on hand which must receive a brief notice.

1. A few numbers of the *Christian Library*, published by Mr. George, containing Philips' Manly Piety, and Christian Experience, by the same author; and Ellis's Christian Keepsake, with selections in poetry. Of this work we have before expressed our opinion.

2. The *Edinburgh Review*, a very cheap reprint made regularly by Mr. Theodore Foster, who reprints the chief of the British periodicals.

3. *An Appeal to the Churches, in behalf of Africa.* A stirring theme, and the writer seems alive to its importance. He says:—

"We are apt to associate with Africa every thing dark, cheerless and unlovely. We view it as an extended waste of scorching sands, where "genius sickens, and where fancy dies;" an isolated spot, marked out for the judgments of heaven; (but no, 'tis the accursing cruelty of man.) Here grow many of the temperate, and all the tropical productions in rich variety and profusion; and there needs but the hand of the skilful agriculturalist to bring forth joyous harvests. For advantages of commerce, too, it stands unrivalled, with such an extended coast, so central, and so easy of communication with the other quarters of the world. And with all these facilities for improvement, shall we breathe no prayer, or make no effort to secure to Africa her civil rights and political elevation? Yes, let men of intelligence, of enterprise, and of moral worth, plant themselves along her borders, and penetrate her trackless deserts. Let us bring our tithes into the store-house, and hire and send forth laborers into this vineyard, till her wilderness shall become a garden, and her deserts bud and blossom like a rose; till her commerce shall fill our seas, and her ships become Bethels, bearing missionaries of the cross to some still longer neglected spot."

And, again:—

"Still, what is to be done? Much, every thing; and can any, for the sake of two millions at home, withhold not their alms only, but their sympathies from the hundred millions perishing in fearful succession in Africa? We ought perhaps to preface in such a time of excitement, 'No levelled malice infects one comma in the course I hold;' but, to see professed friends of civil and moral liberty holding back, even opposing efforts directed to the regeneration of Africa, is a cause of deep regret. Is not her advancement in political prosperity worthy the philanthropist? Should not her deliverance from civil thraldom touch the heart of an American? And can her deep immersion in sin and idolatry fail to awaken the energies of the Christian?"

4. *Parental Responsibility and Parental Solicitude, two Discourses delivered in the Middle Dutch Church*, by JOHN KNOX, D. D.

Two earnest practical discourses.

5. CHRIST *and the Church. A Sermon preached during the meeting of the Miami Clerical Association, at St. James' Church, Piqua, Ohio.* By Rev. ETHAN ALLEN, Rector of Christ Church, Dayton. Dayton: R. N. & W. F. Comly, printers.

This is a brief exposition of the peculiar excellencies of our Church; and we do not remember to have seen

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* From recent information I am led to believe that this number is rather underrated, though not materially so.

misnumbered

more pertinent matter brought together in a shorter compass or in plainer style. It is well worthy the attention of clergymen who live in neighborhoods where the Church is not well known. In the hopes of its answering this purpose we shall transfer it in whole or part to our columns.

6. *The Sixth Annual Address, delivered before the Hartford county Peace Society, in Christ Church, Hartford, October* 12, 1834. By the Rev. N. S. Wheaton, President of Washington College. Hartford: Published by William Watson, for the Hartford county Peace Society. 1834.

As a literary production this address is worthy of the President of Washington College. We admire the eloquence with which the evils of war are portrayed and the selfish and wicked policy that originates it is denounced. But we should like to have had the ultimatum of the question more distinctly met. All agree in the condemnation of unjust wars. The only debateable question is, whether war under any circumstances is justifiable. One would suppose from the general tenor of the address, that the author was *wholly* on the peace side; but when he comes to the pinching point of the question, he throws in, (and we certainly do not wonder at it,) a saving clause. Take one line for instance out of the following extract, that which admits of war in an extreme case, and the sentiment is such as would startle the Christian legislator, and if universal, secure universal peace; but with this admission the whole extract would be heartily subscribed by both Houses of Congress, and the liabilities to war would be left just where they were.

"Let the custom be tried by the rules of Christian morality, and it cannot fail to excite surprise, that it has been so long tolerated in Christian countries. Surely the time has come for the followers of Christ to reduce their principles and their practice to a nearer conformity. If they mean to be consistent;—if the code of Christian morals was given for higher purposes than to be praised and admired; they must renounce sincerely, practically, the custom of war. In the councils of the nation, they cannot stand forth the advocates of war: they must refuse to vote for a declaration of war; and they must feel the case to be an extreme one indeed, which would justify them in taking up the weapons of war. How can they be in any way accessory to this savage crime, with the example and the precepts of their Divine Master present to their minds? What were the lessons He taught on this subject? 'Blessed are the meek; for they shall inherit the earth. Blessed are the merciful; for they shall obtain mercy. Blessed are the peace-makers; for they shall be called the children of God. Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you. I say unto you, resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.' How did his conduct compare with these sublime lessons of forbearance? 'When he was reviled, he reviled not again: when he suffered, he threatened not: he gave his back to the smiters, and his cheek to them that plucked off the hair;' and though armed with all power to destroy, 'he poured out his soul unto death, making intercession for the transgressors.'"

So, in the first part of the following passage, war is denounced not simply as an evil, but as a *crime* and a *heinous sin*; and yet, in the end of the sentence, it is implied that this "sin" may have a cause such as to justify it before God and man.

"Last of all, war must be regarded as a crime, a heinous sin, against the will and the law of the Ruler of the universe. It is His revealed will that the children of his universal family shall live at peace with each other, and love as brethren. The magnificent and dazzling drapery with which poets, and historians, and eulogists, have invested war, cannot hide its moral deformity. The glory, and the pomp, and the splendor, pass away and are forgotten: the sin of the act remains, to be adjudged at the great and dreadful day of the Lord, and laid at the door of the authors, the aiders, and abettors. That, on the principles of Divine justice, national crimes, as well as those of individuals, must be laid to the charge of those who were aiding and consenting to them, seems a rational conclusion. Who then can reflect calmly on the terrible responsibility of those to whom power is intrusted; if, without a cause so just as to be approved by God and man, they involve two nations in deadly strife, and open the fountains of Christian blood?"

We rejoice at the discussion of this subject, and hope that good will grow from it; and we have not adverted to these apparent collisions as contradictions, but merely as proofs of the embarrassments and difficulties that surround this delicate and difficult subject.

Obsta Principiis.—We beg particular attention to the communication under this signature. The fact to which it refers escaped our observation, or it would certainly have called forth an expression of surprise. The attitude in which the Committee, by this injudicious measure, have placed the Society, will shake the confidence of many in its soundness and stability.

Lexington Theological Seminary.—We are happy to learn that Bishop Smith, who is now on a visit to this city, is to deliver an address at St. Paul's Chapel on Sunday evening next, with a view to enlist the favor of our community in behalf of the Theological Seminary at Lexington. From a pamphlet which has been handed to us by Bishop Smith, it appears that the Seminary has been incorporated, and is regarded by all in Kentucky with a friendly eye. The West cannot excite too deep an interest, and we hope that none will lose the opportunity now presented to hear the interesting statements which it may be presumed Bishop Smith will have to offer.

Since writing the above, the subjoined particulars have been communicated:

"It is not intended to have a collection made on this occasion; but merely to disseminate information, from an authentic source, with the view of exciting an interest in the case of our brethren in the West, and in the hope that there will thus be secured a disposition to aid them, according as God has given ability, when occasion may be offered.

The subject of facilities for the education of clergy for our western churches, is that which the Bishop has now more immediately in view.

The service will commence at 7 o'clock."

On our last page will be found the notice which we promised of a new work by a clergyman of our Church, the Rev. Herman Hooker, and also an obituary notice of the Rev. Mr. Blanchard, the contributor of which is entitled to our thanks.

Church at Key West.—We are obliged to the friend who has sent us a number of the Key West Enquirer; and our readers will be pleased to see that the Rev. Alvah Bennet has arrived at his missionary station, and entered on his duties with encouraging prospects.

"As we predicted, a large proportion of our whole population assembled on Sunday last for divine service, who by their serious deportment evinced a proper sense of the objects for which they had *met together;* and the readiness with which many joined in the service, who had never been accustomed to the use of the Prayer-book, gave pleasing proof of a desire to learn, and have an interest in its holy refreshment. The sermon was one evidently prepared for the occasion, and we think especially fitted for it. Every man knows something of his own duties; but one who has, for the first time in his life, *his* own minister, may be at a loss to determine precisely what the whole duty of that minister is, and it certainly betokened great fairness of intention in ours, to tell us what he esteemed his to be. The tolerant spirit breathed throughout the discourse of the Rev. Mr. Bennet must have been pleasing to any of a different creed; at the same time, all those most tenacious in *the Church* would be satisfied of the *soundness* of the doctrine, and correctness of the faith. We have much reason to suppose, that in Mr. B. we have a treasure without price. We hope his invitation to *all interested* in a Sunday-School will be extensively accepted; and that *all* persons having the care of children will bring them forward. Nor do we see how parents, guardians, or any others, who may have charges so precious, can deny themselves such an opportunity for their *best good.* It is proposed to administer the holy communion on next Sunday week. This solemn rite of the Church was never, we believe, celebrated on this island. Mr. B. has invited all persons who are so disposed, to come and see him. We feel confident in saying, that it will give him pleasure to extend his acquaintance, and make himself useful to the whole people. He also has tracts which may be of much use to those who are looking for the way to be saved, which he will gladly give to such as desire."

A Query for the latitude of Connecticut.—We understand there is such a paper published at Middletown as "The Watchman," intended to take the place of the former Episcopal Watchman. We should be glad to have ocular demonstration of the fact, and when the Editor complies with our request, will he have the goodness to inform us whether the general opinion of the Church in Connecticut, sustains a Clergyman in refusing to allow his Church to be dressed in evergreens on Christmas day, and a delivery from his pulpit on said day of a philippic against the practice, denouncing it as a relic of heathenism? This query may lead to others.

Ohio.—We have received the Journal of the Proceedings of the late Convention in Ohio.

Gambier Observer. — This paper credits us with an extract which describes and impliedly approves the course of study proposed by the late Mr. Grimke to be pursued at colleges. We remember nothing of the kind in the Churchman. If published by us it was not intended to approve of the peculiar features of Mr. Grimke's plan.

The Agent of the Protestant Episcopal Press has exhibited to us a beautiful, and even splendid specimen of the Book of Common Prayer, bound in *crimson velvet.* Its external elegance, combined with its intrinsic excellence, renders it a very suitable offering of friendship at the present season of the year.

CITY MISSION.

At the stated meeting of the Executive Committee of the New-York Protestant Episcopal City Mission Society, December 16th, 1834—

On motion of Samuel Ward, Esq., Second Lay Vice-President,

Resolved, That the reports of the Missionaries on the state of their respective *Missions*, are highly satisfactory; as affording pleasing evidence of the beneficial operations of the Society, and should stimulate its *members* to renewed exertions in behalf of its objects.

On motion, Resolved, That the said reports be published in the Churchman with the above resolution.

Mission Church of the Holy Evangelists, Vandewater-street, Rev. Hugh Smith, *Missionary.*

It is with the most lively satisfaction that the Missionary makes his report of proceedings during the last quarter; not because there have been any *unusual* or *striking* manifestations of spiritual mercy to those committed to his charge, but because that mercy has continued to flow placidly on in its wonted channels, making glad this portion of the Christian heritage. Since his last report, it *has been well with him,* and to those with whom he ministers; and he has good reason to believe that the word of truth has been silently, steadily, and surely making its way to the hearts of some previously uninfluenced, and shedding a brighter lustre over the lives of some who had previously felt its power. He has reason to bless God, for having a great door opened to him for the preaching of the Gospel to many immortal beings; and it is his constant prayer that He who has given the opportunity, will also make it "*effectual*" to good. The attendance upon the services of the Church of the Evangelists continues to be truly encouraging; and in the numbers whom he statedly sees before him listening with eagerness and reverence to the message of salvation, he finds a strong and constraining motive to deliver that message with earnestness, plainness and fidelity.

Among the encouraging incidents of the last quarter he would mention the following:

During the prevalence of the late epidemic, he was called upon to visit a female laboring under its influence, and apparently beyond all hope of recovery. God, however, had otherwise determined. She was almost miraculously restored to comparative health; and your missionary, after many visits of instruction and comfort, had the satisfaction of finding the warning and the mercy sanctified to spiritual good, and of admitting herself and three other members of the family to the Holy Communion; he trusts with new and changed hearts, and with sincere purposes of living to God's glory.

Another instance occurs to him. A family, in which, the husband and father had been ill, and the children also much indisposed, were removed, through the means intrusted to him, from a wretched and comfortless garret, in a house indescribably filthy, containing a crowd of miserable inmates and located in the most sickly part of the City—to a clear and comfortable room in a healthy section. In the extremity of their destitution, their principal dependence was upon the earnings of a son about ten years of age; who, by attending nightly until 12 or 1 o'clock, at a place of public amusement and doubtless of vice, brought in daily the miserable pittance of twelve and a half cents. This ruinous employment, at the solicitation of your missionary, was immediately abandoned; and after a little timely assistance, returning health and happiness reigned in their domestic circle. With the single exception of aiding them in arrangements connected with the better warming of their apartment, your Missionary has not been called on for further assistance. He sees them now industrious, self-supporting, cheerful and happy. The children have been entered at our Sunday School, and the eldest boy, instead of receiving the wages of danger and of sin, is apprenticed to a respectable and profitable trade, while the parents give the promise of more faithful attention to the wants and morals of their children and to their own religious state and duties. Your Missionary would do injustice to his own feelings, did he forbear to mention the satisfaction with which he has noticed the unusually large proportion of young men statedly attending the Church of the Evangelists; and the solemnity and religious interest which are manifested in their deportment.

With special satisfaction, he would also bear public testimony to the continued liberality of the people of his charge toward all the great objects of Christian benevolence. He may say truly, that not only "according to their power," but even "*beyond* their power," they are willing "to spend and be spent" for the Gospel's sake.

The statistics of the last Quarter are as follows:

Funerals, 3.

Marriages, 1.

Baptisms,—Children, 20. Adults (all of whom have since been admitted to the communion, 4; total number of baptisms, 24.

Communicants added during the quarter, 21.

Sunday Schools, (from new register) 247.

Infant School, do. do. 134.

Total, 381.

All which is respectfully submitted.

Hugh Smith.

P. S. Donations either in money or in articles, may be left either at the P. E. Press, with Swords, Stanford & Co., 152 Broadway, or at the subscriber's residence, 48 Pike-street.

Mission Church of the Epiphany, Stanton-street, Rev. Lot Jones, *Missionary.*

The missionary operations connected with the Church of the Epiphany have been advancing with a firm and vigorous spirit. It would be difficult to state in what period since its commencement the growth of the congregation has been most rapid. The same remark will apply with equal force to the number of the communicants. At every administration of the sacrament, some have been added to the recipients; and so far as can be judged from the outward conduct, and the disposition which is evinced, many are becoming more spiritually minded and preparing for the day of retribution.

Through the kind providence of our God, there have been fewer deaths than in any preceding quarter the present year. Yet among these few there was one to whom your missionary cannot allude without a passing tribute of respect to her memory. At the venerable age of eighty-six years she was among the highly gratified and thankful multitude who witnessed the laying of the corner-stone of our Mission Church. She rejoiced to see the day when this Church was consecrated, and several times within its walls united in commemorating the dying love of Jesus. During her sickness she suffered the most excruciating pain; but the Lord was with her, and enabled her, through faith in the precious promises, to look beyond the ills and sorrows of life to that rest in reserve for the children of God. It was the privilege of your missionary to be frequently by her side when she felt that the time of her departure was at hand: rarely has he seen an individual who took greater delight in the conversation of pious friends; more fervently sought the Divine support; or was more thankful for the blessings she enjoyed. This death is deserving of special notice as being the first that has occurred among our stated communicants. Who will not desire and pray that all the survivors may be equally prepared to render their final account?

The following record is extracted from the missionaries' journal. —— "Visited the almshouse at Bellevue under circumstances of great interest. A sick female, whom I had repeatedly visited, being brought by affliction to an acquaintance with herself and her God, desired to receive the Lord's Supper. The season was peculiarly solemn, many present had never witnessed the administration of the ordinance before. All were attentive and appeared much affected. I afterward baptized two children belonging to different families. It was delightful to reflect, that in this asylum of the indigent, afflicted and infirm, the blessed privileges of the Gospel could be freely offered; and that, while the chaplain in reference to external institutions walked not with us, those attached to our communion could receive from their own pastors the bread of life, and dedicate their infant offspring to the Lord that bought them. On the same day, though several miles distant, I received into the congregation of Christ's flock, a man and his wife, the one aged sixty-five, and the other sixty-six years. Both of them were infirm and unable to attend church, but gave credible evidence of having in the scriptural sense, passed from death to life."

—— "A poor and worthy member of this Church lost by fire every thing that he possessed. This calamity enlisted the feelings of the congregation in his behalf, and insured prompt and valuable aid. The sentiment appeared to be literally verified—if one member suffer, all the members suffer with it."

Our Daily Infant School has been instrumental in accomplishing much good. The Infant Department of the Sunday School has thereby been doubled. A considerable number of the parents of these children have been induced to attend public worship, and in several instances to devote themselves and their children to the Lord in baptism. The school depends entirely for support on the free-will offerings of the benevolent. The ladies of the congregation have for some time been engaged in preparing articles for a fair, the avails of which will be appropriated to this object; besides the pecuniary assistance, which it is hoped will be realized from these efforts. There is a still higher view in which they will be regarded by the friends of the mission,—as serving to unite together all hearts in a common cause, to awaken increased interest for the destitute and afflicted, and afford a powerful stimulus to devotedness in the great duties of religion. Those who were personally strangers have thus been made acquainted with each other; their sympathies have been enlisted by the same objects, and far greater efficiency given to their exertions.

In confirmation of these views, your missionary would also add the following touching statement made before the Executive Committee at the time that this report was read. The Rev. Dr. McVickar there stated that he would mention an incident in connexion with the Missionary's report, that had recently much touched his feelings, and which showed how deeply the missionary cause was impressed upon many a heart that had little more than prayers and good wishes to offer. An interesting young woman, whom he esteemed it a Christian privilege to have known from the example she had set of patient resignation—sinking under a slow consumption, and for seven months past confined to her bed, had yet been employing her feeble strength in aiding this good work; scarce able to hold the needle with which she worked in her trembling hands, she has yet, by that quiet perseverance which marks the regenerate spirit, been enabled to furnish several little articles for the coming fair; and within a few days past made them up in a little package, addressed to the missionary with these simple and touching words: 'She hath done what she could.' 'What a lesson,' added he, 'does this read to us of our duty! If the faltering hand of sickness can thus work in a good cause, what should the strong and healthy do? If the child of poverty can aid, what should those do upon whom God has showered his bounties? May I not say that our cause is blest, that it is sanctified by the labors and prayers of this dying Christian—and can it do otherwise than succeed, when God thus makes strong in its defence even the trembling hands and the feeble knees!'

The Sunday School continues to occupy a high rank among similar institutions. Though two years have not elapsed since its organization, in the average number of attendants it is exceeded by only four in our city union.

Statistical Items.—Marriages, 5; Funerals, 4; Baptisms, 25; (4 Adults and 21 Infants.) Added to the communion, 24. All which is respectfully submitted.

Lot Jones.

Attest, Wm. R. Wadsworth, *Secretary.*

New-York, Dec. 30, 1834.

PUBLICATIONS.

The *publications* of the Protestant Episcopal Press, and of the General Protestant Episcopal Sunday School Union," may be had at the Depository of these institutions, No. 46 Lumber-street.

At Charles C. Stimpson, jun.'s Book-store, Boston, Mass.
At J. F. Huntington's Book-store, Hartford, Conn.
At Marshall, Brown & Co.'s Book-store, Providence, R. I.
At Sydney Babcock's Episcopal Book-store, New-Haven, Conn.
At Oliver Steel's Book-store, Albany.
At Morse & Harvey's Book-store, Canandaigua.
At S. Parker & Son's Book-store, Troy.
E. Platt, Troy.
At O. G. Steele's Book-store, Buffalo.
At Joseph L. Powell's Book-store, Burlington, N. J.
At John C. Pechin's Book-store, 13 South Fourth-street, Philadelphia.
At D. Hogan's Book-store, Pittsburgh, Pa.
At Wm. M. Morrison's Book-store, Alexandria.
At Reuben T. Thom's Book-store, Fredericksburgh, Va.
At J. Smith's Book-store, Richmond, Va.
At George Rowland's, Norfolk, Va.
At Turner & Hughes' Book-store, Raleigh, N. C.
At S. Babcock & Co.'s Book-store, Charleston, S. C.
Wm. Thorn, Williams' Book-store, Savannah.
——— Hotchkiss & Co.'s Book-store, New-Orleans.

Floyd Smith, *Agent.*

AGENTS.

Mr. Robert Graffen has been appointed Agent for the Churchman in *Philadelphia.* Mr. Graffen will be found at the *Episcopal Book-store* of Mr. John C. Pechin, No. 13 South Fourth-street.

Mr. William Magens, for the State of Delaware, residing in the city of *Wilmington.*

Mr. Franck Taylor, Bookseller, Pennsylvania Avenue, *Washington City,* for the District of Columbia.

Floyd Smith,
Agent Prot. Episc. Press.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

Colonial Church.—The Bishop of Quebec has appealed to the British public on behalf of the Protestant Church Establishment in Canada. We lament the necessity for such a proceeding; but the manner in which that necessity has been met is indeed admirable. The case is briefly but forcibly stated. The Protestant Established Church in Canada has hitherto been supported by the liberality of the legislature and the generosity of the Members of the Society for the Propagation of the Gospel in foreign parts. The House of Commons, however, has now refused to afford any further assistance; and neither the Society for the Propagation of the Gospel nor the Colonists being in a condition to supply the deficiency thus occasioned, the support of the public is intreated. Those who have hitherto superintended the supply of pastors to Canada are most desirous of continuing their labors, but they have found it necessary to reduce the amount annually paid to each clergyman from 200*l.* to 100*l.*; and further, the "Society are compelled to abstain from the establishment of any new missions." With respect to the Colonists themselves, the Bishop of Quebec expressly states, "they have generally made exertions and sacrifices for the erection of churches; in some instances they have built parsonage-houses, or otherwise provided for the residence of their ministers;" but he adds that their circumstances do not permit at present of their maintaining a clergy; and he concludes his address in the following words:—"You must be sensible that no people have a stronger claim on your charity as fellow-christians, on your best sympathies as fellow-subjects and countrymen, many of them formerly your neighbors, some of them more closely connected with you by ties of friendship and affection, perhaps of kindred. You have many comforts which they want; add, then, to their comfort and your own by giving of your substance in their cause, for the honor of God and the protection of religion."—*English paper.*

We understand that the Right Rev. Bishop Meade has consented to accept the Rectorship of Christ Church, Norfolk, to which he has been invited by the unanimous request of the pew-holders. This is the third time within fifteen years that Bishop Meade has been called to the charge of this large and important congregation.—*Episc. Recorder.*

SPIRIT OF THE ENGLISH RELIGIOUS MAGAZINES.

Joseph L. Powell, at "The Missionary" Press, Burlington, N. J.—Proposes to issue, under the title of "Spirit of the English Religious Magazines," a weekly sheet, of eight pages, in small folio, to contain whatever is interesting to American readers in the leading religious periodicals which issue from the British Press. Among those already received for the purpose, are the British Critic, Christian Observer, British Magazine, Christian Remembrancer, Christian Guardian, (Dublin,) Christian Examiner, Eclectic Review, Presbyterian Review, and Missionary Register. The most able and interesting Theological pamphlets, which, from time to time, appear in England, will occasionally be reprinted. When it is considered, that the highest minds in Great Britain are engaged as regular or occasional contributors to the Periodical Press, that subjects of the utmost importance are thus presented and discussed, and that the present is a crisis in the Church of England of almost unprecedented interest, the desirableness of such a publication cannot be questioned.

That the widest circulation may be given to matter so valuable, it will be put at the low rate of two dollars *per annum,* paid *in advance,*—a condition which must, in every case, be strictly observed. The annual cost of the periodicals named above, as imported for the work, is not less than *fifty dollars.* The proposed reprint will make, in a shape and size convenient for binding and for use, an annual volume of 416 pages, equal to 1664 pages in octavo,—the whole of which, all matters of a merely local nature or temporary reference being rejected, will be of permanent interest and value.

The *second* number will appear on the third day of January, 1835, or as soon thereafter as a competent number of subscribers shall be obtained to warrant the undertaking. The present sheet is a specimen of the work.

⁂ The Postage will be that of a common newspaper.

EDUCATION AND MISSIONARY SOCIETY.

Copies of the Third Annual Report of this Society are now about being placed with the Rectors of our city churches for distribution among their congregations.

The Canons of the Church require of every congregation in the Diocese an annual contribution for the Education Branch, and an annual contribution for the Missionary Branch. The mode to be adopted for the purpose is left to the discretion of the rectors or ministers in their respective churches.

The Committee of Arrangement most earnestly solicit the early attention of the Rev. Gentlemen, to bring the subject of the wants and usefulness of the Society before their respective congregations for collections or contributions, as the convenience of their parochial arrangements will admit.

The missionary fund is exhausted, and needs the first and immediate help; and to Episcopalians the appeal is made for their prompt liberality to meet the engagements of the Society to 59 missionaries, and enable it to extend a cheering hand to other stations now destitute of religious services.

Thomas C. Butler,
Floyd Smith,
Cornelius Oakley.

A CARD.

The subscriber, in behalf of the Ladies of the Mission Church of the Epiphany, returns most thankful acknowledgments to those friends of the Mission, who generously aided in furnishing articles for their *Infant School Fair.* If the Lord has perfected praise out of the mouth of babes and sucklings, he will surely bless the Christian liberality of those who assist these infants to speak forth that praise. L. A. Jones.

Dec. 31, 1834.

A CARD.

The subscriber, being about to return to his residence in Western Pennsylvania, cannot refrain from the expression of his deep and unfeigned gratitude to the merciful Head of the Church, who, by the operations of his Holy Spirit, has been graciously pleased to open the hearts of his people, and thus disposing them to respond so kindly and liberally to the appeal he found himself obliged to make to his brother Churchmen in this truly benevolent city. The liberal sum of four hundred and fifty-five dollars and seventy-five cents is the gratifying result of an effort made in a few days by one who, being a total stranger, was known to his brethren only by the simple story of his exertions in the good cause of the Church, and the pecuniary embarrassments brought thereby upon himself. Words fail him to express his sense of obligation, and he will ever pray that God may reward his benefactors seven-fold.

Arad Wakelee.

New-York, Dec. 29, 1834.

NOTICE.

To Episcopalians who are awake to the importance of Sunday School institutions.

The Greenwich-lane Sunday School, consisting of about one hundred and twenty scholars, having been in successful operation for nearly a year, and sustained at some personal advances, makes this first appeal to the members of our Church for aid, in defraying the expenses of room-rent, books, &c.

Any donations through the Post-office, directed to the Subscriber, at 106 Amity-street, or left for him at "The Press," 46 Lumber-street, will be thankfully acknowledged.

L. P. Bayard,
106 Amity-street.

ACKNOWLEDGMENTS.

THEOLOGICAL SEMINARY LIBRARY.

From Benjamin McVickar, M. D., ... $20 00
On part of Committee,
Dec. 31. John McVickar.

CITY MISSION.

Since his last acknowledgment, the subscriber gratefully acknowledges the receipt of the following sums and articles, viz.

From Mrs. Elizabeth Skinner, a valuable bundle of clothing for children.	
From Mrs. M. Pendleton, a valuable bundle of garments for the children, and for shoes,	$5 00
From an unknown donor, a cloth vest and two pair woollen stockings.	
From Mr. Richard E. Purdy, for the poor,	$5 00
From a friend,	1 00
From Mrs. L., by Messrs. Swords, Stanford & Co.,	5 00
From Mr. James Van Nostrand,	5 00
	$21 00

Hugh Smith.

While he returns his thanks for the above donations, the subscriber would remark, that many of the children of the Sunday School are still badly clad, and that he would be truly thankful for further donations, especially of clothing, or materials for clothing. Flannels, cottons and coarse woollens would be truly acceptable; and if sent in uncut, they could be cut to suit the applicants, while the making of them would furnish work to poor, but honest and industrious females. H. S.

New-York, Jan. 2, 1835.

The Missionary in charge of the Church of the Epiphany gratefully acknowledges the receipt of the following donations.

From Mr. J. P. Stagg, for the benefit of the destitute,	$10 00
From Miss Eliza Ballow, "A Christmas Offering for the Poor,"	1 00
	$11 00

For the Infant School.

From Mrs. John Ridley,	$3 00
From Mrs. Isaac Lawrence,	10 00
From the quarterly collection, Dec. 21st,	5 00
From Mr. M. D. Benjamin,	5 00
From Mrs. L.,	5 00
	$28 00

From "A Friend of the City Mission," 14 useful garments for the Infant Schools.

From E. N., 7 pair of children's socks.

From Mrs. Holden, a bundle of valuable articles for the Sunday School.

Further donations, for any of the above-mentioned objects, will be thankfully received; and may be left with Messrs. Swords, Stanford & Co., 152 Broadway, at the Protestant Episcopal Press, or at the residence of the subscriber.

Lot Jones, 192 Allen-street.

New-York, Dec. 30, 1834.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums.

By the Committee of Trinity Church—		
From a Parishioner,	$3 00	
Mrs. Sherred,	5 00	
A Parishioner,	2 00	
J. B. Miller,	20 00	
Mrs. Winthrop,	10 00	
Mrs. Thomas,	3 00	
P. Hilyer,	5 00	
Annual subscription,	1 00	
Mrs. E. Ludlow,	5 00	
J. R. Herrick,	10 00	
L. Phillips,	15 00	
J. F. Randolph,	15 00	
E. W. Dunham,	10 00	
A. Norrie,	50 00	
		154 00
From Charles Keeler,		20 00
By the Committee of St. Paul's Chapel—		
From Mrs. G. W. Strong,	100 00	
Miss Roberts,	2 00	
J. D. Wheaton,	1 00	
Jno. Anthon,	2 00	
Professor Anthon,	2 00	
R. Wiley,	1 00	
Dr. Mott,	2 00	
J. H. Talman,	5 00	
A Parishioner,	20 00	
S. Holmes,	2 00	
Mrs. Okill,	2 00	
Jno. D. Wolfe,	50 00	
J. Bishop,	20 00	
Richard Kingsland,	20 00	
Thomas L. Clark,	100 00	
		330 00
By the Committee of Grace Church—		
From Mrs. J. D. Beers,	16	
Lewis Curtis,	100	
Gold Hoyt,	50	
J. Barstow,	5	
Mrs. E. March,	50	
		221 00
By Rev. Wm. Richmond, collecting at St. Michael's Church,		8 00
By Mrs. Robinson from a friend of the City Mission,		10 00
By the Committee of St. George's—		
From Jane Carow,	25	
S. Brown,	10	
C. Wardell,	10	
A Friend,	5	
C. Vanhurst,	5	
Dr. Searns.	5	
		60 00
From a friend of the Mission, to constitute Benjamin Cutler Wadsworth a life member,		20 00
From the Managers of the Daily Infant School of the Church of the Holy Evangelists, by William R. Wadsworth, the balance due to the Society for over expenditure in 1833,		32 80
From a friend in Canada,		5 00
		$760 80

Lewis Phillips, *Treasurer,*
at the Office of the Howard Insurance Company,
54 Wall-street.

Calendar.

JANUARY.

4. 2d Sunday after Christmas.
6. Epiphany.
11. 1st Sunday after Epiphany.
18. 2d Sunday after Epiphany.
25. 3d Sunday after Epiphany, and Conversion of St. Paul.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 31st, from the following persons, viz.

D. & J. Ames—R. E. Pratt—Postmaster, Meriden—James Sunderland—Rev. D. P. Tomlinson—E. Houghton—Lieut. Day—Rt. Rev. G. W. Doane, D. D.—Post-Office, Wallingford—Post-Office, Meriden—Rev. John McVickar—C. Keeler—Rev. G. McIlheny—Wm. Megans.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. A. Bennett, Key West—Rev. A. B. Hart—P. E. Demill—J. Juliand, *with remit.*—John C. Pechin, 2—Rev. J. W. James—E. Chase, P. M.—Miss B. M. Bostwick—Ebenezer Platt—Charles Foote.

EARLY YEARS OF BISHOP HOBART.

Just Published, and for sale at the Press, 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man."—*Wordsworth.*

BISHOP DOANE'S CONSECRATION SERMON.

SECOND EDITION.

FOR SALE,

At the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D., Bishop of the Diocese of Tennessee; by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey."

EPISCOPAL SUNDAY SCHOOL BOOKS AND REQUISITES.

For sale by the "Episcopal Sunday School Union," at its Depository, Protestant Episcopal Press Buildings, No. 46 Lumber-street, rear of Trinity Church, a great variety of Sunday School Books of instruction—the Requisites for Sunday Schools—the Sunday School Library, now consisting of thirty-six volumes of juvenile works, which having received the sanction of the Executive Committee, are stereotyped and published by the "Union" as suitable for the Libraries of Schools in connection with it. Also, about one hundred volumes published by the Trade, but having been read and approved by the Committee of Examination, are allowed to be sold by the "Union" as suitable Library Books.

Full Catalogues both of the "Sunday School Library," and of the Miscellaneous Works, will be gratuitously furnished on application at the Depository.

Liberal deductions made from the prices named in the Catalogue of the works published by the "Union" to Schools in connection with it. Also, for the Holy Days—The Religious Souvenir for 1835, with eight beautiful Engravings; "The Christian Year," in various fancy binding, and a variety of Juvenile Annuals.

FLOYD SMITH,
Business Agent.

RELIGIOUS BOOKS.

For sale at the New-York Protestant Episcopal Press, No. 46 Lumber-street, rear of Trinity Church, a full assortment of the BOOK OF COMMON-PRAYER, in every variety of size, price, and style of binding, with either the new or old Psalms—the new Psalms bound separately—the Psalms and Hymns bound together; BIBLES in considerable variety; Communicant's Companion; Devotional Sonnets; The PARISH LIBRARY, consisting of thirteen volumes, and in which are included six volumes of the Standard Works, edited by the Rev. William R. Whittingham; the Works of Bishop Ravenscroft; Essays on the Difficulties of St. Paul, by Archbishop Whately; Bishop Sumner's Help to Domestic Instruction and Devotion, consisting of Lectures on the Gospels of St. Matthew and St. Mark, in one volume, and of St. Luke in a second volume; Bishop Blomfield's Manual of Family Prayers; Sacra Privata, by Bishop Wilson; the Weller Tracts from vol. 1 to 8; the M'Ellen Tracts, by the Rev. John A. Clark; the Tracts of the Protestant Episcopal Tract Society, from No. 1 to 78—together with a variety of the other Church Publications of the day.

CHRISTMAS AND NEW-YEAR PRESENTS—Bibles, Prayer-Books, New Psalms and Hymns, &c., elegant bindings.

FLOYD SMITH, Agent.

THE RELIGIOUS SOUVENIR

For 1835,

With beautiful engravings, and an obituary notice of Rev. Dr. Bedell, just received and for sale at the office of the General Protestant Episcopal Sunday School Union.

misnumbered

OBITUARY.

For the Churchman.

REV. JOHN G. BLANCHARD.

The importance and utility of drawing the moral portraits of Christians, so as to exhibit their individual and characteristic excellencies as a model for the imitation of mankind, will hardly be questioned by any who are acquainted with the favorable influence of good example. Various considerations unite to render inexpedient such representations of the living; but when the grave has received the earthly remains of the believer in Jesus, they who survive him may without any departure from propriety, hold up the light of his virtues, that a wider circle than knew him personally, may profit by beholding them, and glorify his Father which is in heaven. It is with this view, that the present writer has undertaken to give a short sketch of the life and character of the Rev. John G. Blanchard.

Mr. Blanchard was born in the state of Massachusetts, on the 30th of January, 1800. From his infancy, he was remarkable for an amiable, affectionate and cheerful disposition. His elementary education in the classics was received under the tuition of the Rev. Mr. Adams of Andover, Mass. In 1816 he was entered a member of Harvard University, where he continued three years. The death of his father occasioned his removal from that institution without a degree; but his scholarship was attested by the Rev. Dr. Kirkland, through whose recommendation Mr. Blanchard was appointed tutor in the family of a gentleman residing on the eastern shore of Maryland. At this period, Mr. Blanchard's views of doctrine were unsettled and fluctuating, and although his moral conduct was, as it had ever been, unexceptionable, the obligations of personal religion were not strongly impressed on his mind. Having procured access to a good theological library, he read with close and earnest attention some of the standard writers on the Trinitarian controversy, and, as will always be the case with a candid mind, he became a decided believer in the orthodox doctrine of the Trinity, and ever after retained a deep and firm conviction of its truth. At the same time with this improvement in his creed, a corresponding change took place in his conceptions of the nature and extent of practical Christianity. He ceased to regard the Bible as a mere republication of the law of nature, and a cold summary of moral precepts. The original corruption of man and his total inability without grace to render unto God true and laudable service, were presented to Mr. Blanchard's mind under such an aspect as to awaken the most lively concern for the salvation of his soul. He saw no resource in his own moral energies. He felt himself to be a condemned and helpless sinner, and as a sincere and humble penitent, cast himself on the rich but undeserved mercy of God. He was accepted in the Beloved, and, through faith in the atoning blood of a Saviour, obtained pardon and peace. Mr. Blanchard's views and feelings being now decidedly Christian, he considered it a duty to connect himself with some society of professed believers, that he might enjoy the advantages and consolations of Christian intercourse, and participate in the holy ordinance by which the faithful disciples of Jesus show forth the dying love of their Master and Redeemer. Concerning the organization of the Church as a visible society, Mr. Blanchard's opinions hitherto had been loose and indefinite. The course of investigation which he now commenced, led him to examine the doctrines, the discipline and the ministry of the Protestant Episcopal Church; and the examination resulted in his admitting her claims to be paramount. Her beautiful, simple and evangelical liturgy, her scriptural body of articles and the apostolic constitution of her ministry, gave her, in his judgment, a manifest superiority over all other Christian denominations. He, therefore, attached himself to her communion. He had not long been a communicant in the Church before he began to consider seriously whether he was not called upon to prepare for the sacred vocation of preaching the Gospel. The motives which determined him to seek the responsible station of ambassador from Christ to a ruined world, were such as proved him to be largely imbued with the pure, elevated and conscientious spirit of Christianity. His application to be received as a candidate for the ministry in the Protestant Episcopal Church was granted, and, in due season, he was admitted to Deacon's orders by Bishop Kemp. Soon after his ordination, Mr. Blanchard was called to the pastoral charge of St. Anne's parish in the city of Annapolis, where he continued to labor with zeal, fidelity and success during the space of ten years. In October, 1834, he was attacked with congestive bilious fever, which, in thirteen days, terminated his mortal existence. During his illness, he exhibited the resignation, the patience and the humble hope of acceptance through a crucified Saviour, which always console and sustain the consistent Christian in his last hours; and there is ample ground to believe, that having died in the Lord, he is now enjoying the delightful converse of departed saints, and the transporting anticipations of his perfect consummation and bliss after the judgment of the great day. In manners, Mr. Blanchard was a gentleman, in temper, he was mild, kind and forbearing. As a divine and a scholar, his standing among his brethren in the ministry was highly respectable. His natural parts were considerably above the common rate. The present writer knew Mr. Blanchard well. His piety was ardent and sincere, yet retiring and unostentatious; his idea of the Christian character was imbibed from the Scriptures, and the measure of excellence to which he attained was such as might be expected from the purity of his standard. His virtues bore the impress of Divine grace, and demonstrated the reality and power of the faith which he professed. As a member of the ecclesiastical legislature to which he belonged, his course was always open and fair. He was never guilty of trimming or tergiversation. His merits as a pastor were higly appreciated by the people over whom he was placed. His preaching was fervent and evangelical, and his diligence in the performance of parochial duty eminently praise worthy. Such was the Rev. John G. Blanchard.

Annapolis, Dec. 23*d*, 1834.

From Gutzlaff's History of China.

HISTORY OF PROTESTANT MISSIONS.

The power of the pure and glorious Gospel of our Lord Jesus Christ will surely prevail over all the strong-holds of Satan; and China, though long debarred from the knowledge of truth, will adore the Redeemer. The omniscient God alone knows the time and season when this great event will occur; but doubtless the way is preparing, and perhaps at hand. True Christianity claims the world for its operation; it unites all nations in one; imparts true nobility to human nature, and is adapted to all climes and countries.

When the churches in England, during the latter part of the last century, aroused from that indifference with which they had hitherto seen millions of their fellow-creatures dying in idolatry, they also turned their attention toward China. The choice of the directors of the London Missionary Society fell upon the Rev. (now Dr.) Morrison, who had studied in Hoxton Academy, with a view to the ministry at home; but being fully convinced of the deplorable state of the heathen world, he was willing to go to any quarter of the globe where the Gospel was not yet known. With this view he entered the missionary seminary at Gosport. After having obtained a Latin-Chinese Dictionary, and "the Harmony of the Four Gospels," in Chinese, from the British Museum, he sailed, in 1807, by way of America, for Canton, accompanied by the prayers of thousands. He landed in the September of the same year at Macao, and created a good deal of suspicion among the Romish clergy. In Canton he lived during that season in a godown, where he studied, ate, and slept. He let his nails grow, that they might be like those of the Chinese, wore a tail, and became an adept in the use of chopsticks. In the factory he walked about in a Chinese frock, and wore Chinese shoes. But seeing that his wish to conform to the prejudices of the natives had not the desired effect of conciliating their affection, he abandoned their costume and dressed like a European. Very soon afterward he was introduced to Sir George Staunton, a member of the British factory, and became by his means acquainted with Mr. Roberts, the chief. As it was Mr. Morrison's principal object to translate the Scriptures into Chinese, Mr. Roberts, on his death-bed, remarked: "I see not why your translating the sacred Scriptures into the Chinese language might not be avowed, if occasion called for it. We (the members of the factory) could with reason answer the Chinese thus:—"This volume we deem the best of books." It was in a somewhat similar way that the British ambassador at the Court of Persia introduced a copy of the New Testament to the notice of the Persian monarch. The arrival of some troops from Bengal, in 1808, in order to garrison Macao, put him under the necessity of leaving Canton. He had, during all this time, studied Chinese, both the Canton and mandarin dialects, and even offered up his private prayers to the Almighty in that language. Shortly afterward he was nominated Chinese translator to the British factory, which situation greatly facilitated the accomplishment of his views. He now began to have, on Sunday, a religious meeting at his house with some few Chinese, highly delighted at the feeble beginnings in so great a work. Having ascertained that a copy of the Acts of the Apostles, which he had brought out with him, was perfectly intelligible, he printed it, and completed also a Chinese grammar, with the Gospel of St. Luke, in 1810–11. Thus he went on gradually, and printed the New Testament in parts, till the British and Foreign Bible Society voted three hundred pounds toward the translating, printing, and circulating of the sacred Scriptures in China. The Roman Catholic missionaries had spent more than two centuries in China, and amongst them there were many who understood the Chinese language thoroughly, and wrote elegantly. They have published the lives of saints, their scholastic divinity, and other works, but never ventured upon translating the oracles of God, and making them intelligible to so many millions. If they were preachers of the Gospel, and apostolical missionaries, why did they not make known the Gospel and the apostolical doctrines? If they were champions of the saints and of the Pope, why did they not declare themselves such in China, and prevent the gross error of miscalling popery the Gospel? When they were once asked by the Pope himself to translate one Gospel, as a mere specimen of Chinese literature, they pleaded the absolute impossibility of such an undertaking, and nevertheless could find words and phrases to translate the abstruse Thomas Aquinas! Whatever may be the opinions of the enemies of the Word of God upon this subject, Dr. Morrison considered it his duty to follow the Saviour's command, by making known the Gospel without human alloy. The author has found no work of any importance which can be translated with so great ease into foreign idiom as the Holy Bible—a book given for all nations of the earth, in the most simple form possible. Dr. Morrison endeavored to imitate in the translation the most approved works of the Chinese, but could not introduce the style of the classics, which is too concise, and without commentaries unintelligible to the natives themselves. During the years 1813 and 1814, he undertook the instruction of four orphan boys, both in their native language and the principles of Christianity. As the Chinese prize education, and have made literary acquirements the road to office, the establishment of schools has since proved very beneficial to the promotion of Christianity.

In 1813, the London Missionary Society sent Dr. Morrison a worthy and indefatigable fellow-laborer, in the Rev. William (afterward Dr.) Milne. He landed at Macao, but was ordered away by the governor. Disinterested persons highly reprobated such an inhospitable measure, which is so much at variance with the law of nations, and in direct opposition to the spirit of Christianity. He therefore went to Canton, where he could remain and study the Chinese language, without being disturbed by the Chinese government. Dr. Morrison had in the meanwhile written several tracts upon the doctrines of Christianity; by the perusal of one, "The Redemption of the World," a wretch, who had formerly been a Roman Catholic, was reclaimed from his vicious life. He had also the great satisfaction of giving the New Testament to the largest nation of the world in their own language. In this work he had been greatly assisted by a manuscript translation of the Acts, and some of Paul's Epistles.

To carry on the work with more success, Mr. Milne went, in the following year, to Batavia, where many thousand settlers, principally from Fuh-keën, had fixed their abode. On board of the vessel which conveyed him he found several hundreds of Chinese emigrants, to whom he gave the New Testament. He also touched at Banca, which is almost entirely peopled by Chinese miners, and distributed amongst them several copies of tracts and of the Scriptures. On his arrival at Batavia, he was received in a friendly manner by a Dutch minister and another missionary, who labored amongst the Malays. Governor Raffles viewed every judicious attempt to spread the knowledge of Christianity as tending to improve the state of civil society, and to render government prosperous and stable. Hence he furnished Mr. Milne with the means of travelling, at the expense of government, through the interior and eastern parts of the island; and proposed to afford him facilities for visiting Pontianak, Sambas, and Banjermassin, on the island of Borneo, where many myriads of Chinese are settled; but this proposal could not be carried into execution, on account of the wars which shortly afterward broke out. However, Mr. Milne made arrangements to furnish those settlements with tracts. He also visited the island of Madura; and spread throughout the whole of Java many thousand tracts and New Testaments. It is possible, he remarks, that some of them may have been destroyed, some of them neglected, some of them never read, some of them sold for gain, and some parts of them only imperfectly understood; yet he was not discouraged by any of these considerations; for he thought if one-tenth, yea, one-hundredth part, should, in the course of a century to come, answer the great end proposed, the heavy expense which the Christian public had been at in preparing, printing, and circulating them, would be more than amply repaid. On his return he visited Malacca, and spread there the knowledge of divine truth; whilst he provided Rhio, Bintang, Trigano, and Siak, with Christian tracts.

When he arrived at Macao a second edition of the New Testament was published in a more portable form; and, in 1815, the first Chinese convert, Tsae-a-ko, was baptized. His written confession respecting himself is as follows:—

"Jesus, making atonement for us, is the blessed sound. Language and thought are both inadequate to exhaust the gracious and admirable goodness of Jesus; and I rely on his merits to obtain the remission of sin. I have sins and defects; and, without faith in Jesus for the remission of sin, should be eternally miserable. Now that we have heard of the forgiveness of sins through Jesus, we ought, with all our hearts, to rely on his merits. He who does not do so, is not a good man. I by no means rely upon my own goodness. When I reflect, and question myself, I perceive that from childhood till now I have had no strength, no merit, no learning. Till this, my twenty-seventh year, I have done nothing to answer to the goodness of God in giving me existence in this world as a human being. I have not recompensed the kindness of my parents, my relations, my friends. Shall I repine, shall I hope in my good deeds? I entirely call upon God the Father, and rely upon God for the remission of sin. I also always pray to God to confer upon me the Holy Spirit."

Nearly at the same time, two other persons, the one a teacher of the Chinese language, and the other a writer, who had both attended Dr. Morrison's instructions, gave such an account of their views of Christianity as would, in the eyes of most Christians, have justified their being baptized; but it was thought better to be backward, and err on the side of caution, rather than on that of haste in dispensing baptism.

From his first arrival in China, Dr. Morrison had been preparing materials for a dictionary of the Chinese language. The printing of this work was undertaken by the Honorable East India Company, on the scale of liberality which generally characterizes the operations of this opulent and distinguished body.

Drs. Morrison and Milne finally resolved upon establishing a permanent central situation of missions at Malacca. This mission was also to embrace the Malay branch, and to co-operate in any way toward the spread of the Gospel in Siam and the Indian Archipelago, (1815.) Here Milne began to prosecute the system of education which has since constituted the basis of our Protestant missions. After the establishment of the mission at Malacca, many opportunities of circulating the holy Scriptures and religious tracts presented themselves; not only in the settlement itself, but also by means of native trading vessels, and passengers to Cochin-China, China, Siam, and almost every Chinese colony in the Malayan Archipelago.

The Chinese, who have settled in the Indian Archipelago, came from the south-western parts of Fuh-keën, from the eastern part of Canton, from the district of Kea-ying, in Canton, and from the provincial city itself. Their respective dialects vary considerably; but the Fuh-keën is most generally understood. This variety of dialects greatly embarrassed the first missionaries who entered the field.

The following year, a monthly magazine, and several religious works, were issued from the Malacca press. Indeed, this institution has proved the means of transmitting the knowledge of saving truth throughout the Indian Archipelago, by the works which were constantly published and dispersed. A Chinese of the name of Afa, afterward a most decided Christian and follower of the Saviour, was baptized here by Mr. Milne.

Dr. Morrison, in the meanwhile, accompanied the English embassy to Peking, and had an ample opportunity of making himself acquainted both with the spirit of the government and of the people.

(*To be continued.*)

LUTHER'S ACCOUNT OF HIS CONFERENCE WITH MILTITZ.

"Charles Miltitz saw me at Altenburg, and complained that I had united the whole world to myself, and drawn it aside from the pope; that he had discovered this at the inns as he travelled. 'Martin,' said he, 'I took you for some solitary old theologian; whereas I find you a person in all the vigor of life. Then you are so much favored with the popular opinion, that I could not expect, with the aid of twenty-five thousand soldiers, to force you with me to Rome.' After this flattery, he entreated me to consult for specific measures, and promised that he would endeavor that the pope should do the same. We supped together, and I was treated with the greatest courtesy. I conducted myself in such a manner as if I had not seen through these Italian arts. I could only promise that I would do all which I could consistently with truth and a good conscience; that I also loved peace, and was driven into these broils by mere necessity. This Charles Miltitz was esteemed a frivolous character, and his advice was frivolous; nevertheless, it is my judgment, that if the friends of the papacy and the pope himself had treated me in this manner at first, matters would never have come to so great a rupture."

DEATH OF TETZEL.

While the pope's nuncio was negotiating a reconciliation in Germany, Tetzel, the wretched subaltern whose scandalous conduct had so much disgraced his employers, met with the reward which frequently awaits the ministers of iniquity. He found himself deserted by all the world. It became necessary for those whom he had served to discard him, and he had no resources in his own conscience. Under the rough treatment of Miltitz, this daring and boisterous instrument of papal avarice and extortion actually fell sick, wasted away, and at last died of a broken heart. A dreadful lesson! A little before his death, Luther, hearing of his anguish of mind, and sympathizing with him in his distress, wrote to him in the most kind and consolatory strains, and begged him not to be distressed with the recollection of any thing that had passed between them: but, as far as appears, the unhappy man, after having administered a false peace to thousands, left the world destitute of comfort in his own soul.

LUTHER'S VIEW OF FREE-WILL.

The first subject of debate between Eckius and Carolstadt respected the limits of nature and grace. The latter disputant defended the whole doctrine of Augustine concerning grace, which, Luther observes, Eckius did not oppose by argument, or with any real difference of sentiment, but only in mere words and in appearance. He granted that FREE-WILL without grace could effect nothing but sin. "It avails then," observes Luther, "not to good, but evil. Where then is its liberty? Moreover, every illiterate person who hears the expression FREE-WILL, naturally supposes that it implies man to be equally capable of good and evil; whence he will presume on his own strength, and think that he can convert himself to God. Eckius knows very well the impiety of this notion, yet he supports and spreads it. I too admit that man's will is FREE in a certain sense; not because it is now in the same state as it was in paradise, but because it was made free originally, and may, through God's grace, become so again."

LUTHER'S ACCOUNT OF HIS OWN CHANGE.

"My own case," says he, "is a notable example of the difficulty with which a man emerges from erroneous notions of long standing. How true is the proverb, Custom is a second nature! How true is that saying of Augustine, Habit, if not resisted, becomes necessity! I, who both publicly and privately had taught divinity with the greatest diligence for seven years, insomuch that I retained in my memory almost every word of my lectures, was in fact at that time only just initiated into the knowledge and faith of Christ: I had only just learned that a man must be justified and saved, not by works, but by the faith of Christ; and, in regard to the pontifical authority, though I publicly maintained that the pope was not the head of the Church by a DIVINE RIGHT, yet I stumbled at the very next step, namely, that the whole papal system was a Satanic invention. This I did not see, but contended obstinately for the pope's RIGHT, FOUNDED ON HUMAN REASONS; so thoroughly deluded was I by the example of others, by the title of HOLY CHURCH, and by my own habits. Hence I have learned to have more candor for bigoted papists, especially if they are not much acquainted with sacred, or perhaps even with profane history."

HE DESCRIBES HIS PERPLEXITY CONCERNING JUSTIFICATION.

"However blameless a life I might lead as a monk, I experienced a most unquiet conscience: I perceived myself a sinner before God; I saw that I could do nothing to appease him; and I hated the idea of a just God that punishes sinners. I was well versed in all St. Paul's writings; and, in particular, I had a most wonderful desire to understand the Epistle to the Romans. But I was puzzled with the expression 'THEREIN is the righteousness of God revealed.' My heart rose almost with a sort of silent blasphemy against God: at least in secret I said, with great murmuring and indignation, Was it not enough that wretched man, already eternally ruined by the curse of original depravity, should be oppressed with every species of misery through the condemning power of the commandment, but that even through the Gospel God should threaten us with his anger and justice, and thereby add affliction to affliction?* Thus I raged with a troubled conscience. Over and over I revolved the above-mentioned passage to the Romans most importunately. My thirst to know the apostle's meaning was insatiable. At length, while I was meditating day and night on the words, and their connexion with what immediately follows, namely, 'the just shall live by faith,' it pleased God to have pity upon me, to open mine eyes, and to show me, that the righteousness of God, which is here said to be REVEALED in the Gospel 'from faith to faith,' relates to the method by which God, in his mercy, justifies a sinner through faith, agreeably to what is written, 'The just shall live by faith.' Hence I felt myself a new man, and all the Scriptures appeared to wear a new aspect. I ran quickly through them as my memory enabled me; I collected together the leading terms; and I observed, in their meaning, a strict analogy, according to my new views. Thus, in many instances, the WORK of God means that which he works in us; and the power and wisdom of God mean the power and wisdom which his Spirit produces in the minds of the faithful; and in the same manner are to be understood the PATIENCE, the SALVATION, the GLORY of God. The expression, 'the RIGHTEOUSNESS of God,' now became as sweet to my mind as it had been hateful before: and this very passage of St. Paul proved to me the entrance into paradise."

HIS VIEWS OF THE REMEDIAL LAW.

"There has not," he said, "for these thousand years, been started a more mischievous, pestilential notion, than that God does not demand a perfect fulfilling of all his laws. This is directly to contradict Jesus Christ. God never alters his perfect law; though he pardons us when we break it. Observe, however, he does not pardon those who are asleep, but those who labor, those who fear, and who say with Job, 'I know thou wilt not hold me innocent.' Never suppose that God does not require an exact regard to every tittle of his law: such a notion will soon engender pride, and make you despise that grace, through which his holy law, as a schoolmaster, should compel you to seek deliverance."

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* He understood "the righteousness of God" here to mean his *justice*, in punishing sin, instead of his merciful provision for pardoning it.—J. S.

DEVOTIONAL.

The portion of the Soul, or thoughts on its attributes and tendencies as indicating its destiny. By the Rev. Herman Hooker. Philadelphia: Henry Perkins, 159 Chestnut-street. Boston: Perkins, Marvin & Co., 1835. 18mo. pp. 76.

Small as this volume is, the Clergyman who has sent such a one into the world, may look back on his life with the consciousness that he has not lived in vain. To many who are hungering and thirsting after righteousness, he will have administered consolation in secret, and he may trust that He who seeth in secret shall reward him openly. Happy would it be for the age, if such books were more common—if men would turn from the illusory phantoms of life and the insidious dissipations of an outward, superficial religion, to commune with their own hearts, and learn their real wants, and if the ministers of Christ could turn from the thorns and briars of polemics, and, following in the steps of their Master, seek to instil the words of wisdom and comfort. An attempt of this kind Mr. Hooker has made. He supposes men to be wearied and disappointed with the world, and aims to give a right direction to their aspirations. We shall give the reader in the present and following numbers of the Churchman such extracts as will enable him to judge for himself of the character of the work. To us it appears to be a continued and well supported train of meditation not unworthy of a Christian philosopher. A taste for devotional reading is pronounced by Bishop Jebb to be the best test of our spiritual state. However this be, it is a taste which every Christian should seek to cultivate; and no one who desires to do so, will regret giving the present little work a place among his devotional works.

"If the trial of other things and the constitution of the soul evince its demand for a spiritual good, where else shall it find one that is sufficient? Other spiritual beings there are; but they are like ourselves, limited in capacity, changing and uncertain in knowledge, and insufficient for our habitation and trust. Their friendship is capable of affording exquisite delight, but its depths may be sounded and its springs may fail. Their knowledge and their power may be great, but there are limits which they cannot pass, and there may be needs which they cannot supply. The mental and spiritual excellencies and capacities, necessary to constitute the portion of the soul, cannot be found in them. But God is 'the rock that is higher than we;' and in his friendship, in the perfections of his nature, there are mines that can never be exhausted, and springs of life and interest that are ever fresh and ever flowing. When we come into spiritual union with him, we shall for ever remain within the light of his countenance, within the protection of his power, and within the embrace of his 'presence' which 'is fulness of joy.' Enclosed in him, we 'shall go no more out;' we shall be 'perfect in one,' he in us and we in him; we shall comprehend what is the extent of his love, and 'be filled with all the fulness of God.' He is, therefore, the only being qualified to be our portion. He can touch every spring, combine with the entire essence, and fill every vacancy of our nature. We can see that there is no natural obstruction, but a natural aptness to this. The soul turns itself to him as what is congenial, seeks his resemblance, and resents what is sensual and unlike to him, as unsuitable to itself. Even in its prodigal wanderings from him in 'a far country,' it remembers that the abundant good it needs is in his house, delights to catch a glimpse of his features as in the face of strangers, and so owns its interest in his paternity when it does not return to him. It never rises so high, or sinks so low, as not to give signs of its origin. Its omens in every state are replete with instruction adapted to the present inquiry. It may incapacitate itself for the flights of reason and the relish of intellectual objects; it may drop the wings of mind and wrap itself in a cloud of sense, but that cloud is charged with the elements of its misery and despair. It may live and die for time, as do animal creatures; but in the pain of the life, and in the terror of the death, it virtually acknowledges God as its proper father and portion. It is indigent in every other possession but him. In other acquirements it may rise in a sort of self-dominion over others; but it loses the more important empire over itself; its enjoyment is wild and arrogant, not natural, not the result of the system's peaceful action, but of shocks and strokes which derange it; not like the peace that issues from universal accordance with natural law, deep and noiseless, but hollow and inconstant, like the fitful gleams of a disturbed fire which dies the sooner for the violence by which they are roused; its true independence and greatness go to meet the expense of that which is ideal and affected; there comes to be more concern to support that which is outward in appearance, than that which is inward and personal, and the opinion of others becomes its unconscious rule of study and action, while its own thought is vainly imagined or asserted to be its only law. This personal greatness, of which I am thinking, is something that lies back of all personal attainments. It may be wanting in him who has the greatest knowledge and power over others; it may exist in him who has little of either, and reign undisturbed by external circumstances, unaffected by the accidental appendages of life, self-satisfying, self-supporting, and superior to all. It is the fruit of obedience to law, and belongs to the spirit when wronged out of nothing which it claims by natural right."

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"God has still another essential qualification for being the suitable portion of the soul, I mean, his *incomprehensibility.* This may not be readily esteemed so important, but there is an evident demand for it in our nature. He is the only Infinite Being, and there will be a point in eternity when all besides him will have been surveyed and overgone. Our capacities, as finite beings, will never cease to enlarge, and to demand something unknown for discovery and occupation. It is a part of our constitution to be dissatisfied with what is thoroughly comprehended; when all is seen and known, the mind begins to languish, and to look beyond for something to engage and reward its activities. It is certain, that our active natures, endowed with the power and desire of advancement, can rest for ever only in that which has no bounds. Our enjoyments and our discoveries must be fresh every evening, and new every morning, or our improvement must be retarded, and we be left to pine for engagement and satisfaction. Our proper felicity is in the activities of thought and feeling, in discoveries and attainments which both excite and satisfy that aspiring desire which would embrace infinite perfections, and yet fails, though it succeeds, and is baffled, though it advances.

Minds, incumbered with the interests and occupations of the present moment, and unconcerned to know what they shall do and require in eternity, may be little affected with this view; but it is not so with those of a superior order, who are taking thought for the necessities of the soul. They know from the very nature of mind, and from the experience of every day, that their satisfying portion must have no limits, and that God is, therefore, their only suitable inheritance. In him the human intellect will have a field for the endless display of its skill and power. He is fitted to be the eternal heritage of holy, happy, and active minds. They will delight in losing themselves in his immensity. He will be to them a fountain of happiness which they will be for ever exploring, and find for ever fresh and inexhaustible. His plans and his judgments will be a 'great deep' never to be fathomed. He will permit them to see him as they are seen, and to know him as they are known, and they will gaze and learn to eternity, and still be conscious that they know little, compared with what is to be known. He will lay himself open to their view, and new discoveries will be for ever bursting upon their minds, and still there will be depths in his counsels and recesses in his nature, and infinity of truth and excellence which will remain undiscovered. He will remove the clouds that are round about, and they will enter into the uncreated Light, move for ever from mansion to mansion, and be changed from glory to glory, and still new scenes will remain to be unfolded and new attainments to be made. When they have praised him with the utmost stretch of their powers; when they have advanced in the perfection of their worship beyond the surmises of saint or angel, they will still feel that they fall short of his perfection, and of the mark to which they would attain; that 'it doth not yet appear what they shall be,' or what he is. Thus will the soul in eternal succession have something new to discover, something fresh to entertain and enlarge its powers with increase of delight and understanding. We shall learn for ever, and yet never be able to exhaust his 'fulness;' the brightness of his glory will never be fully in view; new secrets in his immensity will be continually disclosed, and we shall never feel that we are approaching to a comprehension of the All in All. Who by searching can find out God? who can find out the Almighty to perfection."

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